Chain Tadlil of 'Bro Hajji'

Removing the Libel Upon the 'Early Najdiyyah'

Abu 'Abdillah al-Athari

أهل التوحيد
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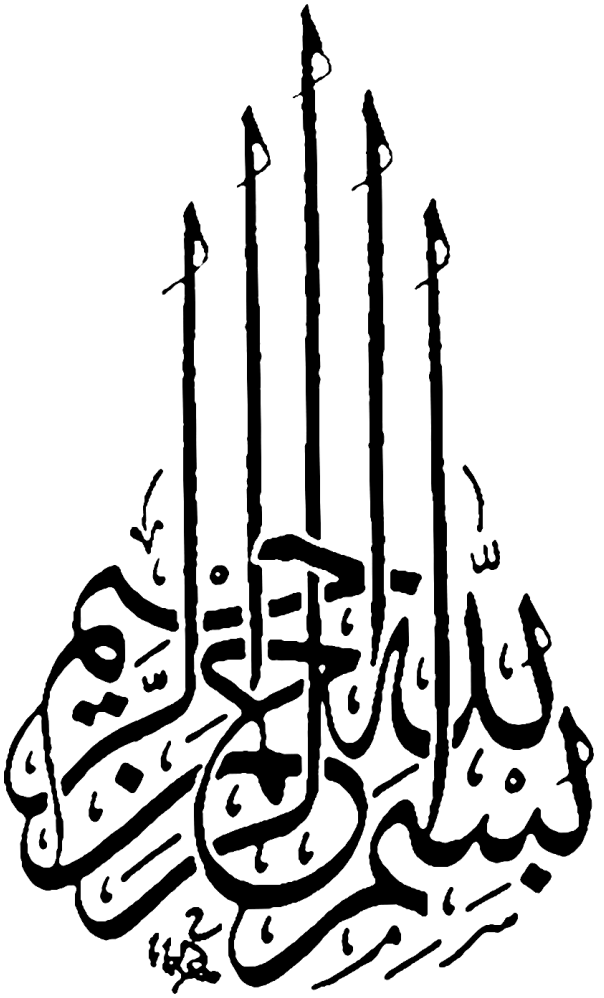

بسم الله الرحمن الرحيم

"O slaves of Allah, where are your minds? The conflict between us and them is not about *salah*; it is exclusively concerning the establishment of *tawhid* and ordering [the people] with it, and censuring and rejecting *shirk* - while being clear in that."

- Shaykh Hamad ibn 'Atiq an-Najdi (*rahimahullah*)

All praise belongs to Allah who sent His messenger with the guidance and true way of life to manifest it over all others; and Allah is sufficient as a witness. I bear witness that there is nothing worthy of worship except Allah alone with no partner with Him; and I bear witness that Muhammad is His slave and messenger. May Allah praise him, his family, and his companions in the highest assembly and shower them with abundant peace. As for what follows...

There appeared on Youtube a two-part video series entitled "Chain Takfeer of the Early Najdiyyah" by a particular Youtuber named 'Bro Hajji'. He gathered some snippets from source materials (e.g. *Tarikh Najd* by Shaykh ibn Ghannam and *Ad-Durar as-Saniyyah*) in order to show that Imam ibn 'Abdil-Wahhab (1) declared *takfir* and (2) fought others. Afterwards some of the main contents were collected and translated into the Indonesian language. It is that essay that will mostly be addressed, due to the ease of looking at a paper in comparison to listening/watching an audio/video. Their argument, esstentially, is that Shaykh Muhammad and the 'Early Najdiyyah' wrongly declared *takfir* of Muslims, shed their blood, and took their wealth because of "the political factor to expand Ibn Saud's territory." But before going into the work, there is a need to address some underlying issues.

Takfir wal-Qital

Indeed, *takfir* is a mighty matter. And verily, fighting (*qital*) others is an enormous issue. However, there are many individuals and groups that deal with these two topics as if they are inherently evil and bad. When the truth of the matter is that that is not the case. And this is something that not just occurs today, but occured in the time of Shaykh Muhammad. He was very conscious of

this fact, and many of his essays deal with the topic of *takfir* and fighting (e.g. see ibn 'Abdil-Wahhab, *Evidences for Takfir from Islamic History*). *Takfir* of a Muslim without any right or without any valid reason is a heinous crime and should always be condemned; the same with fighting others. *Takfir* of those whom Allah and His messenger have declared *takfir* of, and fighting those whom Allah and His messenger have ordered and encouraged to fight, are not things to be despised simply because they are *takfir* and fighting.

"You are aware what they say," Imam ibn 'Abdil-Wahhab stated in his 29th treatise from *Rasail ash-Shakhsiyyah*, "that if the people of al-'Arid (an area in the Arabian Peninsula) would abandon *takfir* and fighting, they would be upon the *din* of Allah and His messenger." Meaning, everything that he was teaching the people, from the *tawhid* of Allah and forbiddance of *shirk* in the worship of Allah, the ones he was referencing agreed with. But they simply opposed *takfir* and fighting. "What is astonishing," Shaykh Muhammad remarked to such a misconception, "is the one who is not able to reply to this. If they affirmed that this is the *din* of Allah and His messenger, how can the one who rejects it, kills those who commands it, and imprisons them, not disbelieve? How can the one who sends orders to imprison them not disbelieve? How can the one who comes to the people of *shirk* and urges them to hold onto their religion and adorns it for them and encourages them in killing the *muwahhidin* and taking their wealth not disbelieve? (...) Know that the proofs supporting *takfir* of a righteous Muslim if he commits *shirk* with Allah or assisted the *mushrikin* [in fighting] against the *muwahhidin*, even if he did not commit *shirk*, are innumerable from the words of Allah, His messenger, and the sayings of all the scholars" (*Rasail ash-Shakhsiyyah*).

When understood in the light of the Quran, Sunnah, and works of the *'ulama*, *takfir* doesn't need to be made out as some evil boogeyman. Instead, it must be recognized that *takfir* is a part of *tawhid* and the *din* of Islam. And in practically every book dealing with *fiqh,* there is a section on the ruling of the apostate, along with its mentions in the books of *'aqidah* from the Salaf till now. One of the first matters that the companions of Muhammad ibn 'Abdillah (*sallallahu*

'alayhi wa sallam) resolved to undertake after his death was declaring *takfir* of various groups of people and fighting them, in what came to be known as the Apostasy Wars. And what is famous and well-known from the Salaf is their *takfir* of the Jahmiyyah and their leaders like Jahm ibn Safwan, al-Ja'd, Bishr al-Marisi, ibn Abi Du'ad, and others. And although the critics of ibn 'Abdil-Wahhab and the 'Early Najdiyyah' accuse them of acting on mere political wishes, *takfir* today has been criminalized in most of its forms (some, like the believers in Interfaith, going so far to rebuke *takfir* of Christians and Jews) due to a political end game. With *takfir* criminalized, corrupt and apostate regimes gained legitimacy to the masses and callers of misguidance and *shirk* spread. And Allah is the best guide.

So what is *takfir*? Without getting into the intricate details too much, "*takfir* is a legal ruling (*hukm shar'i*) which renders someone's wealth permissible to take, his blood permissible to shed, and sentencing someone with abiding in the Fire. It is thus derived like how the rest of the *shar'i* rulings are derived" (ibn Taymiyyah, *Bughyah al-Murtad*). And to know what that entails, we first must understand what a *hukm shar'i* is. According to the scholars of *usul al-fiqh* a *hukm shar'i* is "an address of Allah concerning the actions of those held responsible" (al-Khudari, *Usul al-Fiqh*). It is of two categories referred to as: (1) *hukm taklifi* and (2) *hukm wad'i*. The former is a ruling that deals with the actions of mankind and handles directly with his affairs in the various aspects of his life, from personal matters, worship, and social relations - all of which have been addressed and regulated by the *shari'ah*. These include the prohibition of drinking alcohol, theft, along with the obligation to establish *salah* and to fast, and so on. All of these will fall under the five well-known rulings:

1. Obligatory (*wajib*)
2. Recommended (*mandub*)
3. Forbidden (*haram*)
4. Disliked (*makruh*)
5. Permissible (*mubah*)

A *hukm wad'i* is every ruling laid down when a specific thing occurs that brings it into or not into effect. It is what necessitates another thing or is a condition or preventive for it. It also has multiple categories, but the one that concerns us now is: cause (*sabab*). The *sabab* is what the Legislator (i.e., Allah) has placed as the reason for the *shar'i hukm* to occur, such as a sign for its existence or non-existence (e.g. theft is the cause for the cutting of the thief's hand).

So how does this relate to *takfir*?

It relates to *takfir* because the ruling of *kufr* is a *hukm taklifi* in terms of the prohibition and obligation to declare *takfir* of the one deserving it. And it is a *hukm wad'i* in terms of its connection with the causes (*asbab*, pl. of *sabab*). Because the Legislator has set causes in order to establish the rulings (*ahkam*) and has made them dependent on their causes. It is as if He (*ta'ala*) said: "When you see such-and-such (i.e., the reason - *sabab,* e.g. mocking His *ayat*) occurring, know that he is a *kafir*." This is *wad'i*. "And it is obligatory upon you, O my slaves, to judge so-and-so with *kufr*," and this is *taklifi*. "No one from the people of the Qiblah (i.e, Muslims) leaves Islam, unless he repudiates an *ayah* from the the Book of Allah, or repudiates something from the narrations of the Messenger of Allah (*sallallahu 'alayhi wa sallam),* or sacrifices for other than Allah, or prays to other than Allah," Imam al-Barbarhari stated in what would be referred to as mentioning the *hukm wad'i*. "If he does anything from those, indeed, it is obligatory upon you that you remove him from Islam (i.e., declare *takfir* of him" (*Sharh as-Sunnah*), one of the leading scholars from the Salaf lays out in plain language, outlining what would be a *hukm taklifi*. Failure to observe such could lead someone to fall into *kufr* due to not affirming what Allah has stated in the Quran (hence comes what is known as the 'third nullifier', which will be addressed shortly and shown as something not particular to ibn 'Abdil-Wahhab and the 'Early Najdiyyah', *in sha Allah*).

With having said that, it is pertinent to mention that the backdrop of the video series was aimed essentially at 'salafis' who do, indeed, whitewash the historical facts of the 'Early Najdiyyah' and label others 'Khawarij' for essentially doing

what the 'Early Najdiyyah' did. Pointing at other Youtubers like 'Dawahman' and 'Shamsi', who are from the same breed but disagree over who should lead, 'Bro Hajji' makes the argument: how can you call others Khawarij for *takfir* of rulers and fighting, when the 'Early Najdiyyah' did both? That, in its pure essence, is a very sound and true argument. It is very hypocritical for the former two to attach themselves to Salafiyyah while labeling others as Khawarij for matters the leading scholars of the Salafi call (*aimmah ad-da'wah as-salafiyyah*) are known to have performed. But where the latter falls into error is maligning Shaykh Muhammad and the 'Early Najdiyyah' with what he refers to as 'takfiri tendencies' and for shedding blood without right (in other words: extremism).

And what is the middle path and the correct stance in this matter is that, yes, the 'Early Najdiyyah' did declare *takfir* of others who claimed Islam. Yes, they fought against others and shed their blood. None of that should be hidden as *they were in the right*. They had a *shar'i* validity for both their *takfir* and their fighting others and shedding their blood. With them was proof from the Quran, the Sunnah, and the consensus of the *'ulama*. Imam ibn 'Abdil-Wahhab and the *mujahidin* with him moved upon clear evidence. Most of their critics, already biased against *takfir* and fighting, criticize them for doing both simply for being both (i.e., just for being *takfir* and fighting).

"The Only Muwahhid"

One extract opponents of Shaykh Muhammad (*rahimahullah*) commonly use to 'show' his extremism is one that is often mistranslated or misquoted for some sensational effect. "He said he is THE ONLY Muslim". "He said ONLY HE knows Islam." "He declared *takfir* of ALL HIS TEACHERS," are some examples. When, in fact, none of that is contained in the excerpt they are referring to. It is actually a very honest account of his beginning quest to seek knowledge and being thankful to Allah for having guided him. "And I will tell you about myself," Shaykh Muhammad confessed. "By Allah, the one who none is worthy of worship but He, I sought knowledge, and those who knew me thought me knowledgeable. While at that time I did not know the meaning of *la*

ilaha illallah nor did I know the *din* of Islam before this goodness (*khayr*) from Allah. The same is true for my teachers. There is not one from amongst them that knew it. And whoever claimed that the scholars of al-'Arid knew the meaning of *la ilaha illallah* or knew the meaning of Islam before this time, or claimed that one of his teachers knew it, has lied, decieved people, and has praised himself for something he did not have" (see Figure 1.1). What is hardly ever done, if at all, is bringing the context that this statement has come in or pointing out that he was speaking about his own locale that he grew up in (al-'Arid is an area in Najd). Was he talking about *muwahhidin* who disbelieve in the *tawaghit* and only call upon Allah in times of hardship and ease? Was he talking about scholars that censor the people who call upon the dead in their graves and teach them that it is the *kufr* that removes them from Islam? Those types of questions are absent in most 'critiques'.

وأنا أخبركم عن نفسي ، والله الذي لا إله إلاّ هو ،
لقد طلبت العلم ، واعتقد من عرفني أن لي معرفة ، وأنا
ذلك الوقت ، لا أعرف معنى لا إله إلاّ الله، ولا أعرف دين
الإسلام ، قبل هذا الخير الذي من الله به ، وكذلك
مشايخي ، ما منهم رجل عرف ذلك.

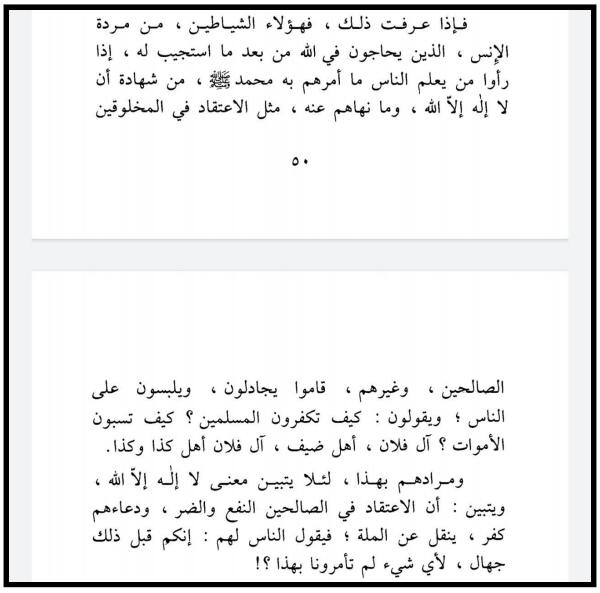
فمن زعم من علماء العارض : أنه عرف معنى لا إله
إلاّ الله ، أو عرف معنى الإسلام قبل هذا الوقت ، أو زعم
من مشايخه ، أن أحداً عرف ذلك ، فقد كذب وافترى ،
ولبس على الناس ، ومدح نفسه بما ليس فيه ؛ وشاهد هذا :

Figure 1.1 from *Ad-Durar*, vol. 10, p. 51

One such critic, who accused ibn 'Abdil-Wahhab of arrogantly boasting he was the only one who understands Islam based on the above quote, ironically said, in what many may say in a boastful and arrogant manner: "I have studied Islamic theology. This is my expertise. In 'aqidah I have a Master's from the Islamic University of Madinah... I have a PhD in Islamic theology from Yale. I know my theology alhamdulillah." While the Youtuber 'Bro Hajji', who also libels Shaykh Muhammad of being conceited due to the above statement, fills the intros of his

videos with excerpts of himself, refers to himself in the third person sense, boasts about his videos, and fills his social media accounts with needless pictures of himself.

"So when you know that," Shaykh Muhammad ibn 'Abdil-Wahhab stated before the controversial quote, "then these devils from rebellious humans, those who argue about Allah after acceptance, when they see the people knowing what Muhammad (*sallallahu 'alayhi wa sallam*) commanded them with from the testimony that *la ilaha illallah* and what he has prohibited them from, such as the belief in the righteous creation and other than them, they debate and misguide the people, saying: how can he declare *takfir* of the Muslims? How can you insult the dead? The people of so-and-so, the people of Dayf, the people of so on and so forth. And their purpose behind that is to not have the meaning of *la ilaha illa Allah* clarified. And [when] clarified that the belief in righteous people, that they are able to bring about benefit or harm and calling upon them is *kufr* which removes one from Islam, the people would say to them: indeed, you were ignorant of this from before! Why didn't you command us with this!" (see Figure 1.2).



فإذا عرفت ذلك ، فهؤلاء الشياطين ، من مردة الإنس ، الذين يحاجون في الله من بعد ما استجيب له ، إذا رأوا من يعلم الناس ما أمرهم به محمد ﷺ ، من شهادة أن لا إله إلاّ الله ، وما نهاهم عنه ، مثل الاعتقاد في المخلوقين

٥٠

الصالحين ، وغيرهم ، قاموا يجادلون ، ويلبسون على الناس ؛ ويقولون : كيف تكفرون المسلمين ؟ كيف تسبون الأموات ؟ آل فلان ، أهل ضيف ، آل فلان أهل كذا وكذا.

ومرادهم بهذا ، لئلا يتبين معنى لا إلٰه إلاّ الله ، ويتبين : أن الاعتقاد في الصالحين النفع والضر ، ودعاءهم كفر ، ينقل عن الملة ؛ فيقول الناس لهم : إنكم قبل ذلك جهال ، لأي شيء لم تأمرونا بهذا ؟!

Figure 1.2 from *Ad-Durar*, vol. 10, pp. 50-1

And so the context makes it plain who he was referring to: those who deceived the people concerning the meaning of *la ilaha illallah*, and did not teach them that believing the dead can harm and benefit and calling upon them was *kufr* that removed them from Islam. They are those who do not know the meaning of *la ilaha illallah*. And for anyone who knows the circumstances that Imam ibn 'Abdil-Wahhab was raised in and his journey of seeking knowledge outside of al-'Arid and then returning to it, he is not surprised by this in the slightest (e.g. see Zarabozo, *The Life, Teachings and Influence of Muhammad Ibn Abdul-Wahaab*).

Takfir of the Ottoman Empire

There is no doubt that the Ottoman Empire actively contributed to the decay of the *'aqidah* of *tawhid* amongst the Muslims. "From the manifestations of the religious direction in the state's policy was the encouragement of *tasawwuf* amongst the Ottomans. The state left the *mashayikh* of the Sufi dervishes wide-ranging authorities and powers over their students and followers. These dervishes initially became widespread in Central Asia, then they moved to the majority of the areas of the state" (ash-Shanawi, *Ad-Dawlah al-'Uthmaniyyah*). While "Sufism began to spread in the 'Abbaasi society, it was an isolated corner of the society. But in the shade of the Ottoman Empire, and in Turkey to be exact, it became the society itself, and it became the religion itself" (Qutb, *Waqi'una al-Mu'asir*). Additionally, "the Ottoman rulers competed with each other in building dervish huts and shrines, along with Bektashi graves. Some of the leaders supported it, while others were opposed to them, preferring another dervish" (*Al-Fikr as-Sufi fi Dhaw al-Kitab was-Sunnah*).

"The symbols of *kufr* and *shirk* with Allah," Imam Sa'ud ibn 'Abdil-'Aziz (d. 1229 H) said in a letter to the Ottoman governor of Iraq, "are widespread and obvious amongst you - such as building domes over the graves, lighting lamps over them, hanging curtains over them, and visiting them in manners not legislated by Allah or His messenger, celebrating yearly festivals there, and asking those buried therein to fulfill needs, remove difficulties, and answer pleas. All of

this, along with the abandoning of the obligatory duties of the din that Allah has ordered to be established, such as the five *salah*. For the one who wants to offer *salah* does so alone, and the one who leaves the salah is not objected to. And likewise is the case with *zakah*. This matter has spread and become all too well-known and has filled the ears of many in the lands of Sham, Iraq, Egypt, and so on from various lands" (*Ad-Durar*).

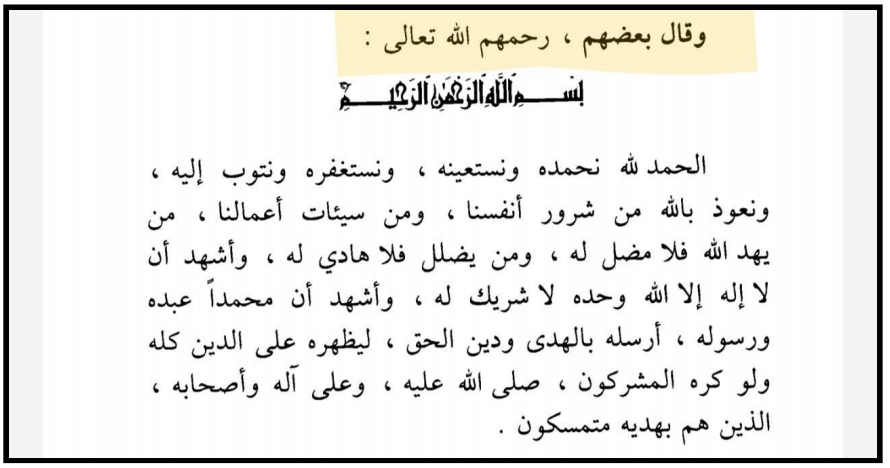
"Most of the people in his time," Shaykh ibn Ghannam (who will be paid more attention to later, along with his book) said speaking about Shaykh Muhammad ibn 'Abdil-Wahhab and the environment around him, "were sunk in pollution and smeared by the mire of impurity to the extent that they went headlong into *shirk*, after the Sunnah had been buried... They turned to worshiping saints and righteous people; and they discarded the yoke of *tawhid* and the *din*. Thus they exerted themselves in seeking aid (*istighathah*) from them in times of calamities and hardships and ran to them asking them to fulfill their needs and remove their difficulties, from the living ones among them, as well as their dead; and many [people] believed that inanimate objects could bring help or harm" (*Tarikh Najd*).

All of this is not hidden in the tracks of history. In fact, it is defended. Still today you find people who seek help through what they call 'saints' and dead people. Sufi scholars, amongst others, continue to defend such practices under the guise of *'tawassul'*. Some promote seeking help from the Prophet (*sallallahu 'alayhi wa sallam*) in his grave, calling upon him in times of ease and hardship. While others offer sacrifices for the dead. And so on from the *shirk* that has seeped into those who claim Islam. All of that was magnified under the auspices of the Ottoman Empire and in the time the first Saudi State was founded. And "there was pretty much a consensus amongst the [Western] travelers the main objection the Wahhabis had with other Muslims was the practice of saint worship. Many of the travelers discussed the hostile destruction of domes, shrines, and ornamental tombs by the Wahhabis" (Cooper, *Travler's Accounts*).

Thus it comes as no surprise that some of the 'Early Najdiyyah' stated "whoever

does not declare *takfir* of the *mushrikin* from the Turkish State and the grave worshipers such as the people of Makkah and others who worship the righteous and turn away from the *tawhid* of Allah towards *shirk* and replace the Sunnah of His messenger (*sallallahu 'alayhi wa sallam*) with innovation, he is a *kafir* like them even if he dislikes their religion and hates them and loves Islam and the Muslims. For indeed, whoever does not declare *takfir* of the *mushrikin* does not believe in the Quran. The Quran, verily, has declared *takfir* of the *mushrikin*, commanded their *takfir* and to have animosity towards them and to fight them."

Critics of Shaykh Muhammad ibn 'Abdil-Wahhab gasp at such statements and accuse Imam ibn 'Abdil-Wahhab of 'takfiri tendencies' for it. But, it must be stated, the above are not his words. In *Ad-Durar* it begins this section, where the above is taken from, by stating: "And some of them (*rahimahumullahu ta'ala*) said:" (see Figure 1.3), highlighting that, although it is from the 'Early Najdiyyah', the exact author isn't known; but it for sure isn't Muhammad ibn 'Abdil-Wahhab. "Shaykh Muhammad ibn 'Abdil-Wahhab (*rahimahullah*) said," the unknown author cites, clearly illustrating it is someone other than Imam ibn 'Abdil-Wahhab (see Figure 1.4).


وقال بعضهم ، رحمهم الله تعالى :

بسم الله الرحمن الرحيم

الحمد لله نحمده ونستعينه ، ونستغفره ونتوب إليه ، ونعوذ بالله من شرور أنفسنا ، ومن سيئات أعمالنا ، من يهد الله فلا مضل له ، ومن يضلل فلا هادي له ، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن محمداً عبده ورسوله ، أرسله بالهدى ودين الحق ، ليظهره على الدين كله ولو كره المشركون ، صلى الله عليه ، وعلى آله وأصحابه ، الذين هم بهديه متمسكون .

Figure 1.3 from *Ad-Durar*, vol. 9, p. 289

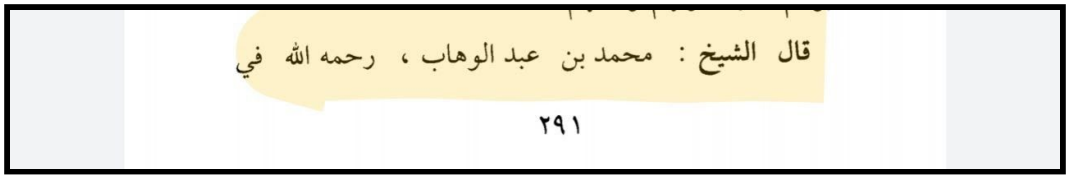

قال الشيخ : محمد بن عبد الوهاب ، رحمه الله في

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Figure 1.4 from *Ad-Durar,* vol. 9, p. 291

Second, the statement carries no problem whatsoever and is not considered having 'takfiri tendencies'. Or if it is, then Ahlus-Sunnah and their leading scholars from the Salaf have 'takfiri tendencies'. And only a wretched individual would say and believe such. "I asked my father (i.e., Abu Hatim - d. 277 H) and Aba Zur'ah (d. 264 H)," ibn Abi Hatim (d. 327 H) relates, "about the *madhhab* of Ahlus-Sunnah concerning the foundations of the *din* and what they found the scholars of every region upon and what they believed in. So they said: We spoke with the scholars in each region - Hijaz, Iraq, Sham, and Yemen - and from their *madhhab* was:... And whoever claims that the Quran is created is a *kafir* in Allah, the Exalted, with the *kufr* that removes one from the *millah* (i.e., Islam); and whoever doubts his *kufr*, from those who understand [the implications of such a claim], is a *kafir*" (see figure 1.5).

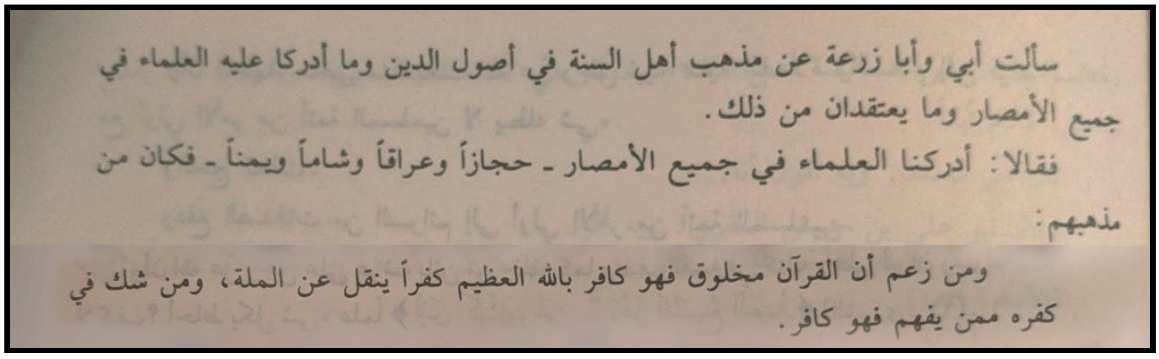
Abu Bakr ibn 'Ayyash (d. 193 H) was asked about whoever spoke about 'the creation of the Quran' and said: "[He is] a *kafir*. And everyone who does not say he is a *kafir* is a *kafir*."

And Imam Sufyan ibn 'Uyaynah (d. 198 H) said: "The Quran is the speech of Allah (*'azza wa jall*). Whoever said it is created is a *kafir*; and whoever doubts his *kufr* is a *kafir*."

And Imam Ahmad ibn Hanbal (d. 241 H) said: "Whoever said the Quran is created is a *kafir*; and whoever doubts in his *kufr* is a *kafir*."

And Yazid ibn Harun (d. 206 H) said: "Whoever said the Quran is created is a *kafir*; and whoever does not declare *takfir* of him or doubts his *kufr* is a *kafir*" (see figure 1.6 for their collective sources).

So which is worse: saying the Quran is created, whose *kufr* is in its implications, or giving others, dead or alive, acts of worship that are only suitiable for Allah, which is *kufr* and *shirk* by its very nature and negates the very foundation of Islam? "And whoever curses the Companions or [just] one of them," Musa al-Hajjawi (d. 968 H), the famous Hanbali scholar, stated, "and adds to his revilement the claim that 'Ali is an *ilah* or a prophet and that Jibril made a mistake - then there is no doubt regarding this *kufr*. Rather, there is no doubt in the *kufr* of whoever refrains from declaring *takfir* of him" (see figure 1.7). And taking someone as an *ilah* entails calling upon them and giving them acts of worship that belong solely to Allah. 'Bro Hajji' likes to point out the evil implications of the speech of the Madkhali sect when it comes to calling others 'Khawarij'. But look at the evil chain of implications his own speech implies in accusing others of having 'takfiri tendencies'! (Note: ibn Taymiyyah mentions the same exact statement in *As-Sarim al-Maslul*. And while censoring ibn 'Abdil-Wahhab for not quoting it word for word, 'Bro Hajji' doesn't quote from ibn Taymiyyah, either. He presents to his viewers a screenshot taken not from ibn Taymiyyah or al-Hajjawi, but the annotation of al-Buhuti upon the work of al-Hajjawi. 'Bro Hajji' glosses over this statement, as well, by quickly moving on. Because according to him, indeed, this would be considered 'takfiri tendencies' and 'chain takfir'.)


سألت أبي وأبا زرعة عن مذهب أهل السنة في أصول الدين وما أدركا عليه العلماء في جميع الأمصار وما يعتقدان من ذلك.

فقالا: أدركنا العلماء في جميع الأمصار ـ حجازاً وعراقاً وشاماً ويمناً ـ فكان من مذهبهم:

ومن زعم أن القرآن مخلوق فهو كافر بالله العظيم كفراً ينقل عن الملة، ومن شك في كفره ممن يفهم فهو كافر.

Figure 1.5, al-Lalakai, *Sharh al-Usul*, pp. 87-8, Dar ibn Hazm

٢٦- سُئِلَ أَبُو بَكْرِ بْنُ عَيَّاشٍ رَحِمَهُ ٱللَّهُ عَمَّنْ قَالَ بِخَلْقِ الْقُرْآنِ، فَقَالَ: "كَافِرٌ، وَكُلُّ مَنْ لَمْ يَقُلْ إِنَّهُ كَافِرٌ فَهُوَ كَافِرٌ". ا.هـ(٢)

٢٧- وَقَالَ الْإِمَامُ سُفْيَانُ بْنُ عُيَيْنَةَ رَحِمَهُ ٱللَّهُ: "الْقُرْآنُ كَلَامُ ٱللَّهِ عَزَّ وَجَلَّ، مَنْ قَالَ مَخْلُوقٌ فَهُوَ كَافِرٌ، وَمَنْ شَكَّ فِي كُفْرِهِ فَهُوَ كَافِرٌ". ا.هـ(٣)

٢٨- وَقَالَ الْإِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ رَحِمَهُ ٱللَّهُ: "مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ، وَمَنْ شَكَّ فِي كُفْرِهِ فَهُوَ كَافِرٌ". ا.هـ(٤)

٢٩- وَقَالَ يَزِيدُ بْنُ هَارُونَ رَحِمَهُ ٱللَّهُ: "مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ، وَمَنْ لَمْ يُكَفِّرْهُ فَهُوَ كَافِرٌ، وَمَنْ شَكَّ فِي كُفْرِهِ فَهُوَ كَافِرٌ". ا.هـ(٥)

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(١) مرقاة المفاتيح (٨/ ٣٤٧٠).

(٢) مسائل حرب الكرماني (٣/ ١١٢٩).

(٣) رواه عبد ٱللَّه بن الإمام أحمد في "السنة" (١/ ١١٢/ ٢٥) بسند صحيح.

(٤) طبقات الحنابلة (١/ ١٧٣)، وهي رواية عنه.

(٥) رواه ٱبن بطة في الإبانة الكبرى (٦/ ٥٧/ ٢٥٧).

Figure 1.6

فصـــل : — وقال : ومن سب الصحابة أو أحدا منهم ، واقترن بسبه دعوى ان عليا اله او نبي وان جبريل غلط ـ فلاشك فى كفر هذا بل لا شك فى كفر من توقف فى تكفيره ، وكذلك من زعم ان القرآن ينقص منه شيء وكتم ، اوان له تأويلات باطنة تسقط الأعمال المشروعة ، ونحو ذلك ، وهذاقول القرامطة، والباطنية ومنهم الناسخية ولا خلاف فى كفر هؤلاء كلهم ، ومن قذف عائشة رضى الله عنها بما برأها الله منه كفر بلاخلاف ، ومن سب غيرها من ازواجه صلى الله عليه

Figure 1.7, *Al-Iqna'*, vol. 4, 299, Dar al-Ma'rifah

Supporting Mushrikin Against Muslimin

At this point it should be stated that not everyone in Najd or outside of it was engrossed in *shirk*. The nullifiers of Islam are many, and *shirk* is just one of them - albeit the severest. From those nullifiers is not having *bara'ah* from *shirk* and the *mushrikin* - which manifests itself in not believing in the invalidity of worship given to other than Allah or being pleased with it, or supporting *mushrikin* against *muwahhidin* and helping them in the manifestation of *shirk* and the removal of *tawhid*. "If the Salaf called those who resisted to give the *zakah* as *murtaddin*, even though they would fast and offer *salah* and did not fight the *jama'ah* of the Muslims," Shaykhul-Islam ibn Taymiyyah said, "then what of whoever has joined with the enemies of Allah and His messenger in fighting the Muslims?" (*Majmu' al-Fatawa*).

After Allah assisted the *da'wah* of *tawhid*, enacted by the pen of Shaykh Muhammad ibn 'Abdil-Wahhab and the strength of the *muwahhid imam* Muhammad ibn Sa'ud, to spread back into the Hijaz the "strict morals introduced in Mecca ran counter to its people's customs and habits. The status of the holy city made its inhabitants feel superior to all other Muslims and led them to excuse a certain lewdness of behavior. Whole blocks of Mecca belonged to prostitutes, who even paid a tax on their occupation. Homosexuality was widespread. Alcohol was sold almost at the gate of the Kaaba and drunkenness was not uncommon. The new rules might meet with the approval of the pious ulama and sincere believers, but they were burdensome for the greater part of the population. No less burdensome was the humiliation caused by the submission to the Najdis for the first time in centuries. All these facts, whether of an economic, a political or a psychological nature, created an anti-Wahhabi climate in Hijaz" (Vassiliev, *The History of Saudi Arabia*).

Outraged at the capture of most of the Hijaz, the Ottoman Empire dispatched the Pasha of Egypt, an Albanian soldier, Muhammad Ali. In describing that army, al-Jabarti, a scholar of al-Azhar at the time, wrote:

> Some commanders, who were considered pious and devout, told me, 'How can we win when most of our soldiers belong to different confessions and some of them do

> not believe in anything and profess no religion? We are carrying boxes containing alcoholic drink, the azan (Muslim call to prayer) is never heard in our camp, the (Islamic) prescriptions are not fulfilled or even remembered, our people have no idea of religious rites. As for our enemies [the Wahhabis], as soon as a muezzin's call sounds, they perform their ablutions and line up behind their single imam humbly and obediently. When the time for prayer comes during a battle, they timidly perform the "fear prayer" (a shorter prayer) – one detachment goes forward and wages the battle while the others pray behind it. Our soldiers are astonished; they have never heard of it, not to mention seeing it (quoted from Vassiliev).

And thus, again, it comes as no surprise that many 'Early Najdiyyah' passed verdicts on the apostasy of whoever assists the Ottoman armies in their war against *tawhid* and *muwahhidin* in the Arabian Peninsula. In his commentary on the words of Allah, when He (*ta'ala*) states, "Let not the believers take the disbelievers as *awliya* (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way" (Al 'Imran: 28), ibn Jarir at-Tabari stated its meaning as:

> Do not, O believers, take the disbelievers as a source of help and support or ally yourself with them in support of their religion, supporting them against the Muslims instead of the believers, and telling them about the Muslims' weak points, for whoever does that "will never be helped by Allah in any way". What is meant is that he has disavowed Allah and Allah has disavowed him because of his apostasy from His *din* and his becoming a disbeliever.

The Obligation to Kill the Murtadd

As made reference to in the beginning, many have a wrong impression that *takfir* and fighting, which necessitates killing, are matters that are evil on their own. "Whoever apostates from Islam," ibn Qudamah writes in a *fiqh* primer, taught to beginning students, "whether it be from men or women, it is obligatory to kill them due to the statement of the Messenger of Allah (*sallallahu 'alayhi wa sallam*), 'Whoever changes his *din*, kill him.' " (*'Umdah al-Fiqh*). "The people of knowledge agree on the obligation to kill the *murtadd*," ibn Qudamah states once more, this time in his encyclopedic work on *fiqh*, *Al-Mughni*, "and that is related from Abu Bakr, 'Umar, 'Uthman, 'Ali,

Mu'adh, Abu Musa, ibn 'Abbas, Khalid, and others. It was never opposed to, thus becoming a consensus." And "the ruling of whoever apostates from Islam, indeed, is the ruling of the belligerent (*harbi*) that the *da'wah* has reached" (ibn Hajr, *Fath al-Bari*). So the killing of *murtaddin* is not considered an atrocity; it is something that is legislated. *Murtaddin* will fall in two situations:

First situation:
Power exists over the *murtaddin*, "and the meaning of having power over them is that it is possible to implement the *hadd* upon them due to the establishment of evidence or by admission, while they are under the authority of the Muslims" (ibn Taymiyyah, *As-Sarim al-Maslul*). In this situation "the majority of scholars opine that it is obligatory to seek [their] repentance" (as-San'ani, *Subul as-Salam*) before being killed. So they either repent or are stricken by the sword.

Second situation:
They resist with might or by seeking asylum in *darul-harb* (and it is every land that rules by other than the rulings of Islam). In this case, it is not obligatory to seek their repentance before being killed. "The *murtadd*, if he resists," Shaykhul-Islam ibn Taymiyyah stated, "by seeking asylum in *darul-harb* or the *murtaddin* possess strength and resist the ruling of Islam, they are to be killed before seeking [their] repentence without hesistation" (see figure 1.8). "Likewise," ibn Qudamah said, "if a group apostatizes and resists in their own land from obeying the *imam* of the Muslims, the inviolability concerning their lives and property is removed. Because the default disbelievers (*kuffar asliyyin*) have no violability in their land, the *murtaddin* are more deserving [of such ruling]" (*Al-Mughni*).

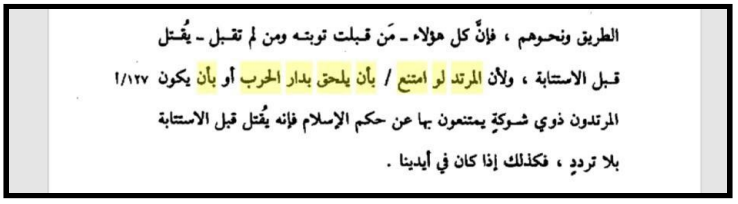

الطريق ونحوهم ، فإنَّ كل هؤلاء ـ مَن قبلت توبته ومن لم تقبل ـ يُقتل
قبل الاستتابة ، ولأن المرتد لو امتنع / بأن يلحق بدار الحرب أو بأن يكون ١/١٢٧
المرتدون ذوي شوكةٍ يمتنعون بها عن حكم الإسلام فإنه يُقتل قبل الاستتابة
بلا تردد ، فكذلك إذا كان في أيدينا .

Figure 1.8, *As-Sarim al-Maslul*, vol. 3, p. 201

Tarikh Najd by ibn Ghannam

The history of the *da'wah* Shaykh Muhammad ibn 'Abdil-Wahhab helped revive by Allah's permission holds a unique place in Islamic history. There had been many revivers historically; but the scope in which Imam ibn 'Abdil-Wahhab was successful is remarkable. He appeared in a time when *tawhid* was greatly diminished, as we saw earlier. The *da'wah* was successful in establishing *tawhid,* both with "a Book that guides and a sword that supports" (ibn Taymiyyah, *Majmu' al-Fatawa*). It waged an all out war on *shirk* and *bida'* that had appeared in the various domains. It was truly an Islamic state founded upon the *tawhid* of Allah and the Sunnah of the Messenger of Allah (*sallallahu 'alayhi wa sallam*). All that was really missing for it to be a *khilafah* upon the prophetic methodology was a leader from Quraysh.

And like with any Islamic state, there is an obligation to implement and apply the Islamic ruling on individuals and groups. As such, various instances will occur obliging the implementation of the *shar'i* rulings on those who violate the laws of Allah. The application of which is done by those possessing two traits: (1) knowledge of the Islamic rulings, i.e., understanding the proof and knowing when it applies, and (2) knowledge of the realities. Thus in his chronicle of the *da'wah* and the events that happened during and after the life of Shaykh Muhammad (commonly referred to today as *Tarikh Najd*), al-'Allamah ibn Ghannam mentions in numerous places the apostasy of such and such people or the fighting against and killing of such and such people. 'Bro Hajji' and other critics, who already have a predisposition against *takfir* and fighting, jump at such, libeling the 'Early Najdiyyah' with 'atrocities' and other sensational terms. (The intention here in this section is to simply lay out some guidelines when dealing with *Tarikh Najd*, as opposed to explaining and addressing every single incident, as there are many, spanning over many years - which is not the least bit surprising.)

To start, who was this 'ibn Ghannam'? Shaykh Husayn ibn Ghannam (*rahimahullah*) was not just the first authentic chronicler of the *da'wah*; he was a *mujtahid* scholar in his own right with a number of students, children, and

grandchildren of Imam ibn 'Abdil-Wahhab studying under him. Shaykh 'Abdur-Rahman, the grandson of Shaykh Muhammad, would always refer to him as 'our *shaykh*'; while others would refer to him as 'the scholar of al-Ihsa'. Raised in al-Ihsa, when he heard of the *da'wah* of Shaykh Muhammad ibn 'Abdil-Wahhab he travelled to ad-Dir'iyyah. His heart fell in love with the *da'wah*, and he became one of its biggest defenders. Knowing this, one knows that when he rules a town or people with apostasy it is a ruling based upon knowledge that corresponds with the reality. (Side note: 'Bro Hajji' mentions that the chronicle of ibn Ghannam was written at the request of Shaykh Muhammad. And while many hold this view, in the original version there is no mention of any specific name, only that 'the *imam*' had sought him out for such a task. Thus scholars differ on who is meant by *'imam'*. Some opine it is referring to Imam 'Abdul-'Aziz ibn Muhammad ibn Sa'ud, and others opine it is referring to Imam Muhammad ibn 'Abdil-Wahhab.)

Shaykh ibn Ghannam was fully aware of the realities taking place in the time he was writing about that required the application of the *shar'i* rulings, more so than his critics today - many who simply rebuke him for *takfir* and fighting because they happen to be *takfir* and fighting. But due to the fact he was authoring a chronicle, precise details and elucidations on why such and such ruling was implemented are obviously lacking. One such detail not found ibn Ghannam's chronicle is the annotation of describing a town with apostasy (information regarding that would be found in works like *Ad-Durar as-Saniyyah* and other collection of the writings of the 'Early Najdiyyah'). Know that ruling a town with apostasy does not imply that every individual in the town is a *murtadd*. Similarly, describing a land as *darul-Islam* or *darul-kufr* does not imply that everyone residing within is a Muslim in the former's case or a *kafir* in the latter's. Such a ruling is dependent upon those who have authority. This is something every student of knowledge is aware of, not to speak of a scholar such as Shaykh Husayn. So when ibn Ghannam says a town apostatized, it is in reference to the group that holds power and influence and its supporters. And when a group apostatizes, which can occur through them forcefully resisting just one obvious aspect of the *shari'ah*, their blood and property

become licit to shed and their property to take, as aforementioned, according to consensus.

Those who criticize ibn Ghannam for relaying that groups of people became apostates would need to criticize ibn Kathir for saying similar. For in his famous book of history he states that after the death of the Messenger of Allah (*sallallahu 'alayhi wa sallam*) many of the Bedioun tribes became apostates, an event well-known (see figure 1.9).

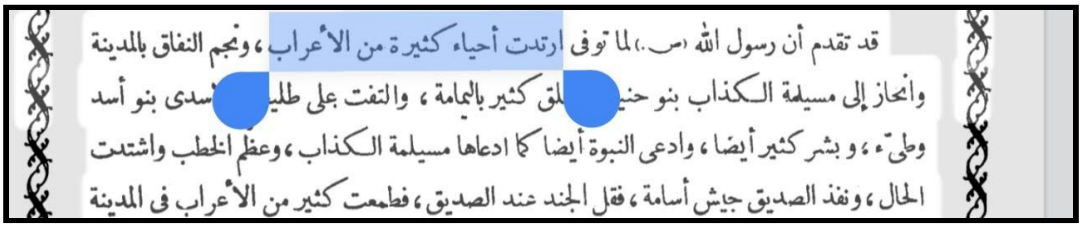

قد تقدم أن رسول الله (ص) لما توفى ارتدت أحياء كثيرة من الأعراب، ونجم النفاق بالمدينة
وانحاز إلى مسيلمة الكذاب بنو حنيـ[redacted]لق كثير باليمامة، والتفت على طليـ[redacted]سدى بنو أسد
وطيّء، وبشر كثير أيضا، وادعى النبوة أيضا كما ادعاها مسيلمة الكذاب، وعظم الخطب واشتدت
الحال، ونفذ الصديق جيش أسامة، فقل الجند عند الصديق، فطمعت كثير من الأعراب فى المدينة

Figure 1.9, *Al-Bidayah wan-Nihayah*, vol. 6, p. 311, Maktabah al-Ma'arif

And those who criticize Imam 'Abdul-'Aziz and the 'Early Najdiyyah' for killing scores of *murtaddin*, may want to reconsider and take a glance at what ibn Kathir stated the *khalifah* of the Messenger of Allah, Abu Bakr as-Siddiq, and the Companions did to the apostates in their time. Ibn Kathir relates that Abu Bakr had some of them killed by burning them with fire, some were stoned to death, and some were hurled from mountains. All this to send a message to the apostate Arabs. Abu Bakr as-Siddiq (*radiyallahu 'anhu*) did not stop there. He conditioned that the survivors who repented before being caught testify that their tribesman who fought against the *jama'ah* of the Muslims are in Hell and those killed by them are in Paradise (see figure 2.0). Many of these were tribes who claimed to be Muslims in the time of the Prophet (*sallallahu 'alayhi wa sallam*) and continued to claim Islam after his death. If it is possible for such people to become apostates and be killed, surely it is possible for those a thousand years later. In fact, the apostasy the 'Early Najdiyyah' had to face was worse than that in the time of Abu Bakr and the Companions!

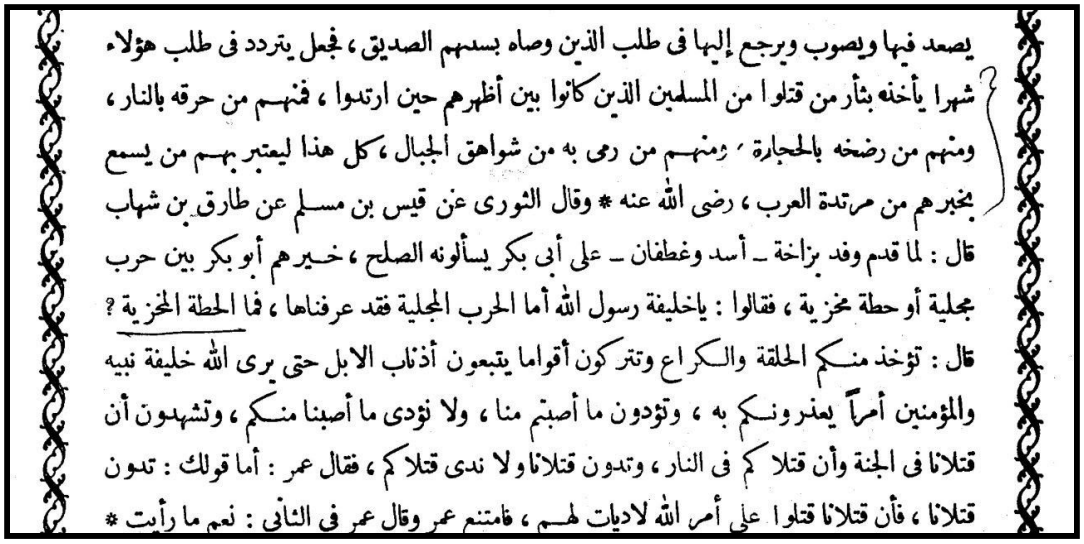

يصعد فيها ويصوب ويرجع إليها فى طلب الذين وصاه بسدهم الصديق ، فجعل يتردد فى طلب هؤلاء شهرا يأخذه بثأر من قتلوا من المسلمين الذين كانوا بين أظهرهم حين ارتدوا ، فمنهم من حرقه بالنار ، ومنهم من رضخه بالحجارة ، ومنهم من رمى به من شواهق الجبال ، كل هذا ليعتبر بهم من يسمع بخبرهم من مرتدة العرب ، رضى الله عنه * وقال الثورى عن قيس بن مسلم عن طارق بن شهاب قال : لما قدم وفد بزاخة ـ أسد وغطفان ـ على أبى بكر يسألونه الصلح ، خيرهم أبو بكر بين حرب مجلية أو حطة مخزية ، فقالوا : ياخليفة رسول الله أما الحرب المجلية فقد عرفناها ، فما الحطة المخزية ؟ قال : تؤخذ منكم الحلقة والكراع وتتركون أقواما يتبعون أذناب الابل حتى يرى الله خليفة نبيه والمؤمنين أمراً يعذرونكم به ، وتؤدون ما أصبتم منا ، ولا نؤدى ما أصبنا منكم ، وتشهدون أن قتلانا فى الجنة وأن قتلاكم فى النار ، وتدون قتلانا ولا ندى قتلاكم ، فقال عمر : أما قولك : تدون قتلانا ، فأن قتلانا قتلوا على أمر الله لاديات لهم ، فامتنع عمر وقال عمر فى الثانى : نعم ما رأيت *

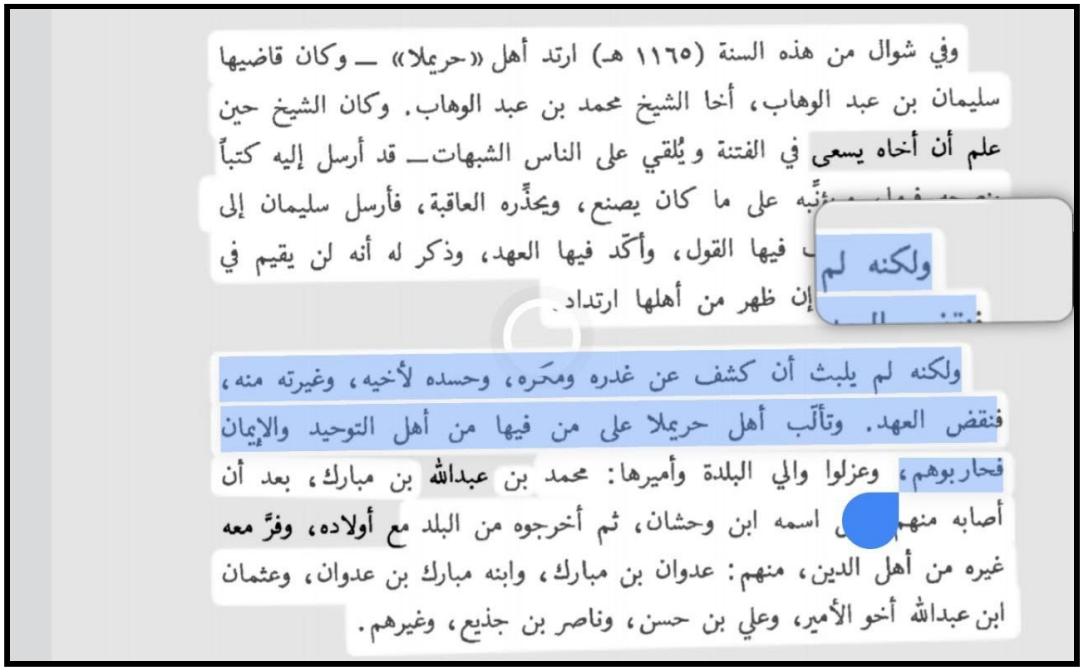
Figure 2.0, ibid, p. 319

The Brother of Shaykh Muhammad

Further emotional arguments critics of Imam ibn 'Abdil-Wahhab throw out run along the lines of: "EVEN HIS BROTHER OPPOSED HIM." Yes, the brother of Shaykh Muhammad, Sulayman ibn 'Abdil-Wahhab, rejected the *da'wah* of his brother. At least he did in the beginning. There is a difference of opinion on the authenticity of his retraction. Nevertheless, in the final years of his life, he did in fact end up moving to ad-Dir'iyyah (ibn Ghannam states in affirmation that he eventually joined his brother in supporting the *da'wah* of *tawhid*). But supposing that he never repented from his opposition, does that invalidate the *da'wah* of *tawhid*? Was the call of the Final Prophet (*sallallahu 'alayhi wa sallam*) deemed invalid due to the opposition of his uncle Abu Lahab? Absolutely not. Having a close relative rejecting one's call is not proof that one is upon falsehood. And how apt are His (*ta'ala*) words here: "They present him to you merely to argue" (az-Zukhruf: 58).

In relating a dispute that occured between Shaykh Muhammad and his brother, the chroniclor of 'Bro Hajji' fails to cite what Shaykh ibn Ghannam says in full. When Imam ibn 'Abdil-Wahhab heard that his brother had incited the people of Huraymila against the *da'wah* and attempted to refute it by spreading

misconceptions, mixing between truth and falsehood, as many do in our time, he sent a letter to him advising and warning him against such. In response, his brother wrote back to him, ibn Ghannam says, with embellishing speech, affirming the covenant that was in place, and mentioning that he would never stay in Huraymila for even one day if its people apostatize. 'Bro Hajji' and his Indonesian fan stopped there. Shaykh Husayn ibn Ghannam continues to say, "However, soon he revealed his treachery and cunning, and his envy and jealousy of his brother. He broke the covenant, and the people of Huraymila turned against the people of *tawhid* and *iman* within it and waged war against them and forced the governor and amir of the town out" (see figure 2.1).


وفي شوال من هذه السنة (١١٦٥ هـ) ارتد أهل «حريملا» ــ وكان قاضيها سليمان بن عبد الوهاب، أخا الشيخ محمد بن عبد الوهاب. وكان الشيخ حين علم أن أخاه يسعى في الفتنة ويُلقي على الناس الشبهات ــ قد أرسل إليه كتباً ... نبّه على ما كان يصنع، ويحذّره العاقبة، فأرسل سليمان إلى ... فيها القول، وأكّد فيها العهد، وذكر له أنه لن يقيم في ... إن ظهر من أهلها ارتداد.

ولكنه لم

ولكنه لم يلبث أن كشف عن غدره ومكره، وحسده لأخيه، وغيرته منه، فنقض العهد. وتألّب أهل حريملا على من فيها من أهل التوحيد والإيمان فحاربوهم، وعزلوا والي البلدة وأميرها: محمد بن عبدالله بن مبارك، بعد أن أصابه منهم ... اسمه ابن وحشان، ثم أخرجوه من البلد مع أولاده، وفرّ معه غيره من أهل الدين، منهم: عدوان بن مبارك، وابنه مبارك بن عدوان، وعثمان ابن عبدالله أخو الأمير، وعلي بن حسن، وناصر بن جذيع، وغيرهم.

Figure 2.1, *Tarikh Najd*, p. 106, Asad

What resulted from this incident was the authorship of two treatises that have been passed down to us. The first is by Sulayman, the brother of Imam ibn 'Abdil-Wahhab. Misquoting and misapplying the statements of two leading scholars, ibn Taymiyyah and ibnul-Qayyim, he tried to refute his brother mainly pertaining to *takfir* and fighting. What's amazing about this book is the close resemblance one finds in the arguments presented by it and the misconceptions

the Madkhali sect, along with the rest of the neo-Murjiah, use against the *mujahidin* and *da'wah* of *tawhid* in our time - even though many claim to be supporters of the *da'wah* of *tawhid*. It is as though they took it as their playbook. Opponents of Shaykh Muhammad also behave as though he did not respond and refute it in the form of the famous treatise entitled *Mufid al-Mustafid fi Kufr Tarik at-Tawhid* (see figure 2.2).

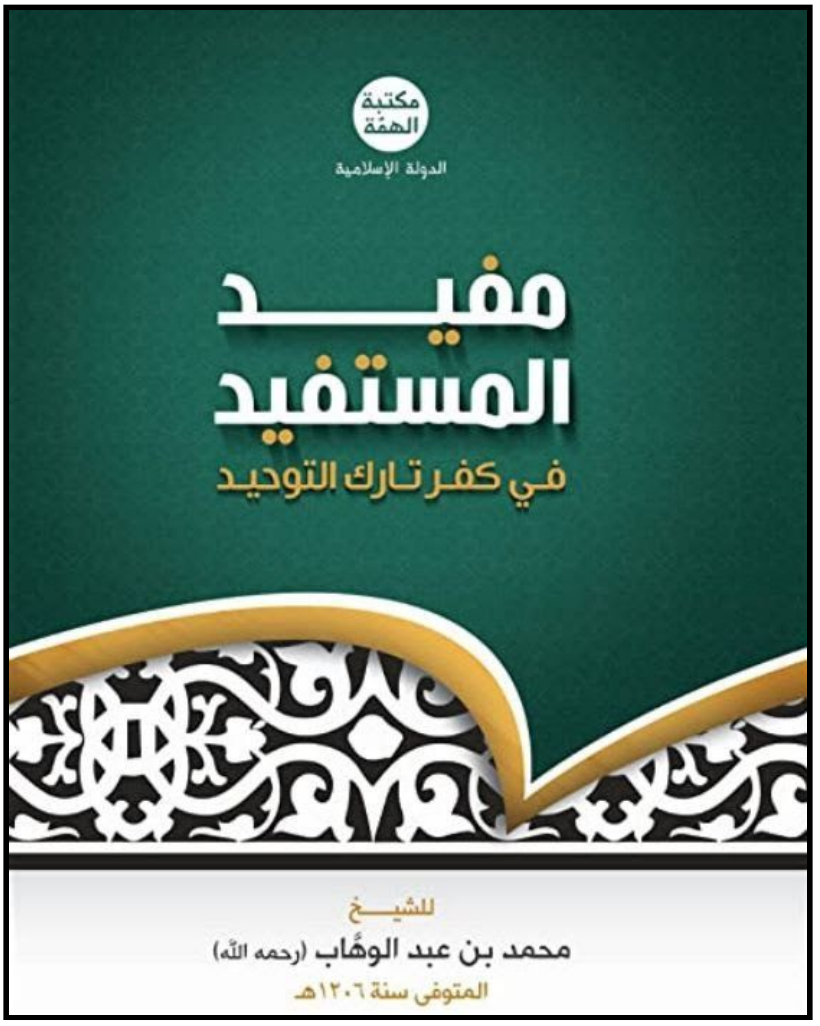


Figure 2.2

Imam ibn 'Abdil-Wahhab in this treatise addresses the misconceptions surrounding *takfir* and fighting, quoting extensively from Shaykhul-Islam ibn Taymiyyah (both Muhamad ibn 'Abdil-Wahhab and his brother were 'Hanbalis' so ibn Taymiyyah played a large role). While his brother claims ibn Taymiyyah never declared any specific individual a *kafir*, and only spoke in general terms, Shaykh Muhammad shows quite clearly from the words of ibn Taymiyyah that that is not true. He also cites scholars from the four schools of thought all showing that *takfir* of the specific individual is legitimate when someone performs *kufr*. It follows from that, and Imam ibn 'Abdil-Wahhab succinctly explains it, when people commit *kufr* and *shirk*: fighting them until the *din* is completely for Allah alone with no partner.

Takfir of and fighting the *mushrikin*, even if they claim to follow Ibrahim or 'Isa or Muhammad (*sallallahu 'alayhim wa sallam*), is the methodology and *sunnah* of the Final Prophet and the Guided Successors (*al-khulafa ar-rashidun*), and something ordained by Allah. In his commentary upon His (*ta'ala*) statement: "Fight them until *fitnah* ceases and the *din* is all for Allah" (al-Anfal: 39)," ibn Kathir relates ad-Dahhak said that ibn 'Abbas said its meaning is "until *shirk* is no more. Similarly was stated by Abul-'Aliyah, Mujahid, al-Hasan, Qatadah, ar-Rabi' ibn Anas, as-Suddi, Muqatil, ibn Hayyan, and Zayd ibn Aslam" (*Tafsir ibn Kathir*). Thus one of the imports of this *ayah* is that when *shirk* is present, fighting to remove it is a legislated act.

Shaykhul-Islam ibn Taymiyyah & Imam ibn 'Abdil-Wahhab

There are many similarities between these two leading scholars of Ahlus-Sunnah. But a stark difference is the course of history wherein both make an appearance. While ibn Taymiyyah lived under oppressive kings, going in and out of prison, ibn 'Abdil-Wahhab was granted authority from Allah, enabling him the ability to remove *shirk*. In relation to *'aqidah* and *manhaj*, not only are they, for all intents and purposes, identical, there are few people who know ibn Taymiyyah better than ibn 'Abdil-Wahhab himself. He abridged many of the works of ibn Taymiyyah and frequently refers to him in his own writings. And

just as it is hypocritical for neo-Murjiah to sanctify ibn 'Abdil-Wahhab while reviling those today following in his footsteps, it is hypocritical for 'Bro Hajji' to sanctify ibn Taymiyyah while reviling ibn 'Abdil-Wahhab and the 'Early Najdiyyah'. Thus, like the brother of Shaykh Muhammad, 'Bro Hajji' attempted to, oddly enough, show they are different by mentioning an issue ibn Taymiyyah and ibn 'Abdil-Wahhab agree on: *istighathah* through other than Allah being major *shirk* (or what *mushrikin* who claim Islam refer to as *'tawassul'*), using the former's book *Al-Istighathah*.

Al-Istighathah fi Radd 'ala al-Bakri

This is a book Shaykhul-Islam ibn Taymiyyah wrote as a refutation of al-Bakri, who promoted *istighathah* through other than Allah, "in order to clarify the truth from falsehood in one large volume and to disprove the theoricital and practical types of *shirk* [al-Bakri was a proponent of]" (ibn Kathir, see figure 2.3). And while the edition available today is still relatively large, it isn't the original; ibn Kathir abridged the work of his teacher and passed it down.

* قال الحافظ ابن كثير:

«والمقصود أن الشيخ رد على البكري ونقض أقواله نقضاً أجاد فيه وأفاد، وبيَّن ما فيه من حق وباطل في مجلدة كبيرة، أبطل فيها أنواع الشرك الاعتقادي والعملي وما يتفرع منهما بالأدلة والبراهين القاطعة المقبولة، التي تسر أهل السنة وتقرّ أعينهم عند سماعها، وتسوِّد وجوه أهل الأهواء والبدع ويرهقها قتر وذلة، فرحم الله من قبل الحق ونصره، ورد الباطل وخذله وأهله».

Figure 2.3, *Al-Istighathah*, p. 3, Maktabah Dar al-Minhaj

'Bro Hajji' asserts ibn Taymiyyah never declared *takfir* of al-Bakri in this book. Yet there is a very high possibility he is just repeating what other people have

said, without having read or really gone through the book. While it is true ibn Taymiyyah never said "al-Bakri is a *kafir*" or "al-Bakri is a *murtadd*" or "al-Bakri disbelieved" in such a way as that, there is no statement that refers to al-Bakri as being upon Islam and *tawhid*, either. There are many passages throughout the book of ibn Taymiyyah that indicate pretty lucidly that he considered al-Bakri and his sect as *mushrikin*. "Rather, this is clear *kufr* and apostasy from Islam," ibn Taymiyyah said in relation to al-Bakri and those like him. "And this is the implication of these ignorants; the implications of their speech, indeed, is apostasy from the *din* and *kufr* in the Lord of the *'alamin*. There is no doubt that the basis of the view of these [ignorants] falls under associating [partners] with Allah - which is the *kufr* that Allah will not forgive" (see figure 2.4)

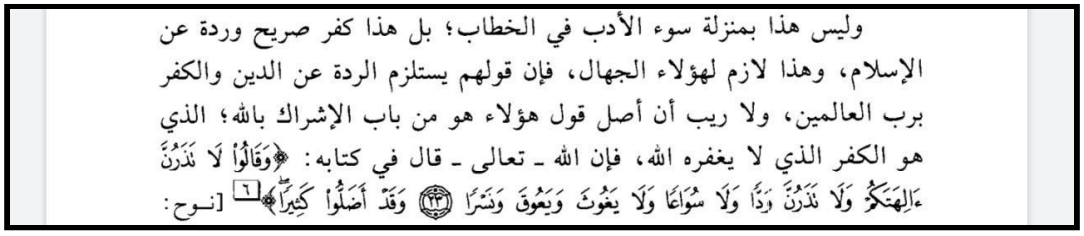

وليس هذا بمنزلة سوء الأدب في الخطاب؛ بل هذا كفر صريح وردة عن
الإسلام، وهذا لازم لهؤلاء الجهال، فإن قولهم يستلزم الردة عن الدين والكفر
برب العالمين، ولا ريب أن أصل قول هؤلاء هو من باب الإشراك بالله؛ الذي
هو الكفر الذي لا يغفره الله، فإن الله ـ تعالى ـ قال في كتابه: ﴿وَقَالُوا۟ لَا تَذَرُنَّ
ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا۟ كَثِيرًا﴾ [نـوح: ٦]

Figure 2.4, ibid, p. 403

"So let the intelligent one ponder over his action of changing the *din* of Allah and traversing the path of the *murtaddin* and *munafiqin*," ibn Taymiyyah said of al-Bakri, "those who made *iman*, *kufr*; the *sunnah*, a *bid'ah*; a lie, something truthful; falsehood, a truth; the allies of Allah, His enemies; and the soldiers of Allah, the soldiers of Shaytan. All of that in emulation of the people of *shirk* and *falsehood*" (ibid). "And what he admitted about himself and his colleagues when he addressed some of our colleagues, he said: you attribute us to *shirk* and we attribute you to voiding the Messenger (because al-Bakri believed in *istighathah* through the Messenger). So the point is that he claims his opponents are annulling the Messenger, while they said about him and his likes that they are, indeed, *mushrikun*" (ibid). "The foundation of *kufr* and *shirk* is opposing the Messenger (*sallallahu 'alayhi wa sallam*). And these ignorants have in them from *shirk* and opposition to the Messenger what is not hidden to any knowledgeable believer. They are upon different levels; some of them possessing

clear *shirk* and rejection of what the Messenger brought. This type must repent [from *shirk* and *kufr*] according to the agreement of the leading scholars" (see figure 2.5).

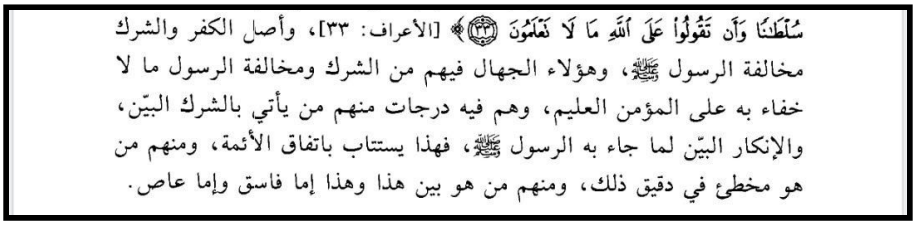

سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ [الأعراف: ٣٣]، وأصل الكفر والشرك مخالفة الرسول ﷺ، وهؤلاء الجهال فيهم من الشرك ومخالفة الرسول ما لا خفاء به على المؤمن العليم، وهم فيه درجات منهم من يأتي بالشرك البيّن، والإنكار البيّن لما جاء به الرسول ﷺ، فهذا يستتاب باتفاق الأئمة، ومنهم من هو مخطئ في دقيق ذلك، ومنهم من هو بين هذا وهذا إما فاسق وإما عاص.

Figure 2.5, ibid, p. 116

"It is very far from [the guidance] of the law that one asks the dead for a need or seeks aid through them for that, as done by many people with many of the dead. And it is a type of idol worship...In fact, the foundation of idol worship was from the graves as ibn 'Abbas and others stated" (see figure 2.6).

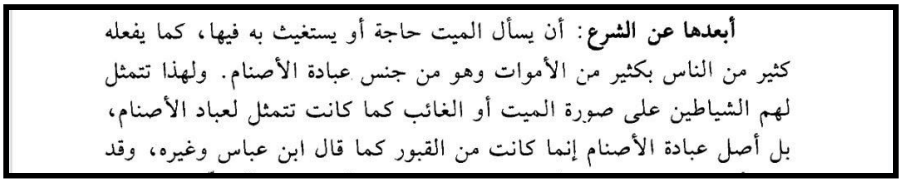

أبعدها عن الشرع: أن يسأل الميت حاجة أو يستغيث به فيها، كما يفعله كثير من الناس بكثير من الأموات وهو من جنس عبادة الأصنام. ولهذا تتمثل لهم الشياطين على صورة الميت أو الغائب كما كانت تتمثل لعباد الأصنام، بل أصل عبادة الأصنام إنما كانت من القبور كما قال ابن عباس وغيره، وقد

Figure 2.6, ibid, p. 114

These are literally just a few examples from many others found in this particular book. He speaks about *istighathah* and setting up intermediaries in other parts of his collected works, as well. "Whoever turns the angels and the prophets into intermediaries, calling upon them, putting his trust in them, asking them to bring benefits, and ward off harm – such as asking them for forgiveness of sins, guidance of the hearts, relief of distress, and meeting of needs – is a *kafir* according to the consensus of the Muslims," Shaykhul-Islam says in clear words that every layman can understand (see figure 2.7).

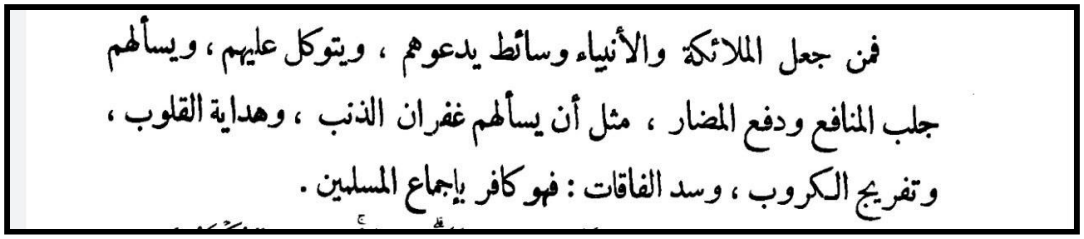

فمن جعل الملائكة والأنبياء وسائط يدعوهم ، ويتوكل عليهم ، ويسألهم
جلب المنافع ودفع المضار ، مثل أن يسألهم غفران الذنب ، وهداية القلوب ،
وتفريج الكروب ، وسد الفاقات : فهو كافر بإجماع المسلمين .

Figure 2.7, *Majmu' al-Fatawa*, vol. 1, p. 124

In another place he speaks and gives examples of those who go to extremes with their scholars: "Such that he says: O my master so-and-so, forgive me, or have mercy on me, or support me, or provide for me, or help me, or reward me, or I rely upon you, or you are sufficient for me, or I am in your charge, or what is similar to that from sayings and actions which are from the particulars of the *rububiyyah* that are not correct except for Allah (*ta'ala*). Thus all this *shirk* and misguidance, the doer must repent from; he either repents or is killed" (see figure 2.8).

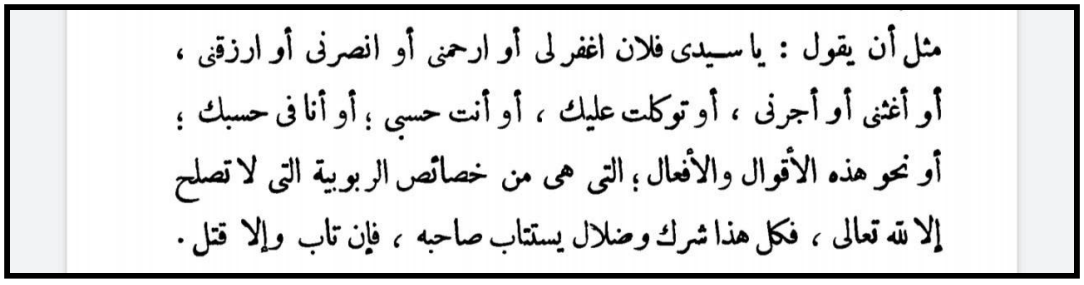

مثل أن يقول : يا سيدى فلان اغفر لى أو ارحمنى أو انصرنى أو ارزقنى ،
أو أغثنى أو أجرنى ، أو توكلت عليك ، أو أنت حسبي ؛ أو أنا فى حسبك ؛
أو نحو هذه الأقوال والأفعال ؛ التى هى من خصائص الربوبية التى لا تصلح
إلا لله تعالى ، فكل هذا شرك وضلال يستتاب صاحبه ، فإن تاب وإلا قتل .

Figure 2.8, ibid, vol. 3, p. 395

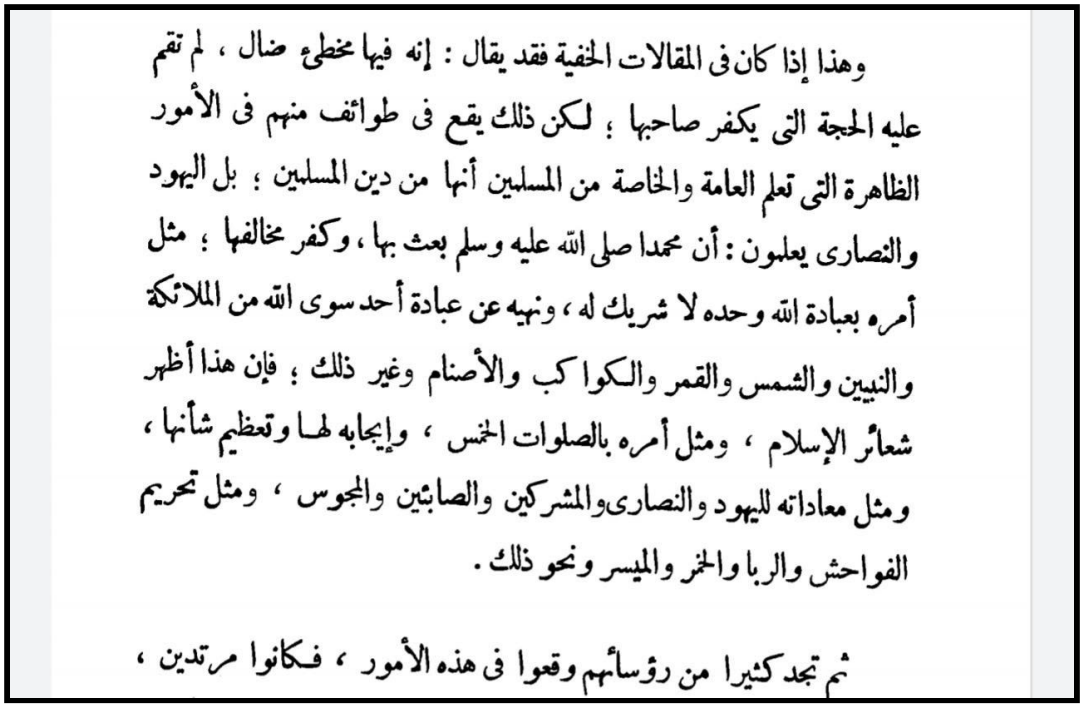
These are, again, just a few examples. But what ibn Taymiyyah does mention in his book refuting al-Bakri and elsewhere throughout his works, is the denial of *takfir* before the proof is established against a person. And depending on the context, that can either refer to a denial of punishment of the *mushrik* (as when speaking about issues that are major *shirk* and clear *kufr* on their own) or it can be in reference to a denial of *kufr* actually taking place before the *hujjah* is established and having the rulings of the *kuffar* being applied on them (as when speaking about statements and views that have *kufr* as its consequence). Because ibn Taymiyyah (and the same goes for ibn 'Abdil-Wahhab and the 'Early

Nadjdiyyah') made a distinction between the *kufr* that requires punishment, and the *kufr* that does not; and between the labels and rulings (*al-asma wal-ahkam*) and what is affirmed from them before and after the Message; and between matters that are clear and obvious and matters that are unclear and obscure, it is necessary to know his methodology and usage of terms.

The Methodology of ibn Taymiyyah in Takfir

'Bro Hajji' and others who are not from the people of knowledge and who do not know the methodology of ibn Taymiyyah in relation *asma* and *ahkam*, crop statements out of context, interpreting them based on their own [lack of] knowledge and understanding. If they don't want to read the 37 volumes the works of ibn Taymiyyah are compiled in to gather his words in order to understand them properly and how he intended them to mean, they could have at least read the speech of the people of knowledge who know the *manhaj* of ibn Taymiyyah, having studied it extensively for years on end. Shaykhul-Islam ibn Taymiyyah said, showing his censure of scholastic theologians (*ahlul-kalam*) and what they fell into:

> And if this was in matters that are obscure, then it is said that he is mistaken and misguided. The evidence not having been established upon him in which he would disbelieve if he were to forsake it. However, that which groups of them fall into is in relation to clear matters where everyone knows it is from the *din* of the Muslims. In fact, the Jews and the Christians know that Muhammad (*sallallahu 'alayhi wa sallam*) was sent with them and the one who opposes them is a disbeliever. Examples include his injunction to worship Allah alone with no partner with Him and his prohibition from the worship of anything besides Allah from the angels, prophets, the sun, the moon, the stars, idols, etc. These are indeed the most apparant features of Islam, along with his commanding the five *salawat* and ordaining them and exalting their status. Other examples include his hostility to the Jews, Christians, *mushrikin*, Sabians, and Magians, and his prohibition of *fawahish*, *riba*, alcohol, gambling, etc. Then you find many of their heads falling into these matters; thus becoming *murtaddin* (see figure 2.9).



وهذا إذا كان فى المقالات الخفية فقد يقال : إنه فيها مخطئ ضال ، لم تقم عليه الحجة التى يكفر صاحبها ؛ لكن ذلك يقع فى طوائف منهم فى الأمور الظاهرة التى تعلم العامة والخاصة من المسلمين أنها من دين المسلمين ؛ بل اليهود والنصارى يعلمون : أن محمدا صلى الله عليه وسلم بعث بها ، وكفر مخالفها ؛ مثل أمره بعبادة الله وحده لا شريك له ، ونهيه عن عبادة أحد سوى الله من الملائكة والنبيين والشمس والقمر والكواكب والأصنام وغير ذلك ؛ فإن هذا أظهر شعائر الإسلام ، ومثل أمره بالصلوات الخمس ، وإيجابه لها وتعظيم شأنها ، ومثل معاداته لليهود والنصارى والمشركين والصابئين والمجوس ، ومثل تحريم الفواحش والربا والخمر والميسر ونحو ذلك .

ثم تجد كثيرا من رؤسائهم وقعوا فى هذه الأمور ، فكانوا مرتدين ،

Figure 2.9, ibid, vol. 4, p. 54

This is a clear text from Shaykhul-Islam ibn Taymiyyah acknowledging a number of matters: (1) his distinction between someone who comes with *kufr* in matters that are clear and obvious and between matters that are obscure; (2) his description of whoever comes with *kufr* that is from the obscure matters before the proof is established: that he is misguided and mistaken, but not a *kafir*; (3) his description of whoever comes with *kufr* that is from the clear matters, that is: apostasy and leaving Islam; (4) his mentioning of what falls under clear matters - those being:

1. *Tawhid*; and it is the command to single out Allah with worship.
2. *Shirk*; and it is giving acts of worship to other than Allah.
3. Things that are known by necessity to be from the *din,* like the obligation of *salah*, the prohibition of alcohol, and enmity to the religions of *kufr*.

Speaking about two situations the *kafir* will be in, ibn Taymiyyah states, "However, pure heedlessness can not occur except in regards to someone whom

the Message hasn't reached, while the punishable *kufr* can not be applied upon him except after the reaching of the Message" (see figure 3.0). Thus making it clear that the *kafir* who is truly ignorant is not ruled with the type of *kufr* that comes with being punished in this world and the next.

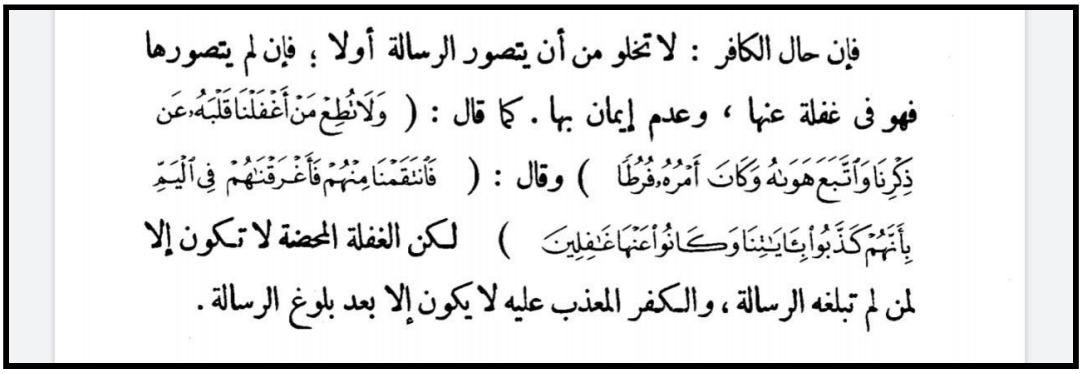

فإن حال الكافر : لا تخلو من أن يتصور الرسالة أولا ؛ فإن لم يتصورها
فهو فى غفلة عنها ، وعدم إيمان بها . كما قال : (وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن
ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا) وقال : (فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ
بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ) لكن الغفلة المحضة لا تكون إلا
لمن لم تبلغه الرسالة ، والكفر المعذب عليه لا يكون إلا بعد بلوغ الرسالة .

Figure 3.0, ibid, vol. 2, p. 78

"Know that the issues of *takfir* and *tafsiq* are from the matters of labels and rulings (*al-asma wal-ahkam)* which the threats are attached to in the *akhirah*, and alliance and enmity, and killing and inviolability, etc., in this abode. For indeed Allah has obliged Paradise for the believers and made Paradise forbidden to the *kafirin*" (ibn Taymiyyah, *Majmu' al-Fatawa*). Notice how he equates *takfir* to certain rulings to be applied in the two abodes. As for labels (*asma*), that is at times seperate; and what is "meant by the labels of the *din* here are, for example, *mumin*, Muslim, *kafir*, *fasiq*, etc." (al-Harras, *Sharh al-Wasitiyyah*). And like what was highlighted in the beginning, *takfir* is essentially a ruling on a particular reality and label. And so a *mushrik kafir* could be exempt from *takfir* when it carries this usage (i.e., they are exempt from being punished until the proof is established upon them).

"Allah undoubtedly made a distinction between what is before the Message and what is after it in relation to *asma* and *ahkam*, and [also] combined between them," Shaykhul-Islam ibn Taymiyyah explained. "And that is proof against two sets of people: against those who said actions are not good or obscene [before the Message], and those who said they are deserving of punishment..." (see figure

3.1). And after mentioning that Allah described people before the coming of the Message with labels such as *dhalim*, *taghi*, *mufsid*, he stated "that indicates that actions are abhorrent and obscene before the Messenger comes to them, [but] they are not deserving of the punishment except after the Messenger comes to them due to His statement: 'And We would not punish them until We sent a messenger'. " Then he (*rahimahullah*) said, "Thus the label of *mushrik* is affirmed before the Message; for indeed, he commits *shirk* with his Lord and equates others with Him and sets up with Him another object of worship and sets up rivals before the Messenger. Thus these labels are established [before the Message]...but as for punishment, then no" (see figure 3.2).

وقد فرق الله بين ما قبل الرسالة وما بعدها فى أسماء وأحكام، وجمع بينها في أسماء وأحكام ، وذلك حجة عـلى الطائفتين : على من قال : إن الأفعال ليس فيها حسن وقبيح . ومن قال : إنهم يستحقون العذاب على القولين .

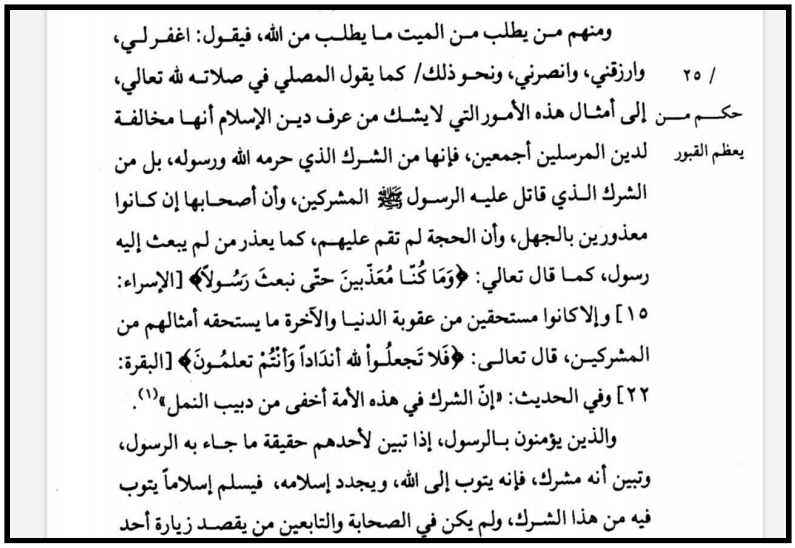
Figure 3.1, ibid, vol. 20, p. 37

مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ) ، فجعلهم مفترين قبل أن يحكم بحكم يخالفونه ؛ لكونهم جعلوا مع الله إلهـاً آخر ، فاسم المشرك ثبت قبـل الرسالة ؛ فإنه يشرك بربه ويعدل به ، ويجعل معه آلهة أخرى ويجعل له أنداداً قبل الرسول ، ويثبت أن هذه الأسماء مقدم عليهـا ، وكذلك اسم الجهل والجاهلية ، يقال : جاهلية وجاهلا قبل مجيء الرسول ، وأما التعذيب فلا .

Figure 3.2, ibid, vol. 20, p. 38

This methodology ibn Taymiyyah is outlining is based on observing the texts. Allah (*ta'ala*) said, narrating what Sulayman's hoopoe said about Bilqis and her people, "I found her and her people worshiping the sun instead of Allah..." A number of *ayat* later Allah (*ta'ala*) labels them with *kufr* saying, "And that which she used to worship besides Allah has prevented her [from *tawhid*], for she was from *kafirin* people" (an-Naml). So even though they were ignorant, they were still *kafirin mushrikin*.

Displaying the implemenation of this *usul* upon those who commit *shirk* while claiming to be Muslim, ibn Taymiyyah speaks of those who seek from the dead what is sought from Allah, like forgiveness and sustenance, etc. and that it is *shirk* forbidden by Allah and His messenger and in opposition to the *din* of all the Messengers; in fact, it is the *shirk* which the Messenger and his companions fought against. Then he says if the doers are excused due to ignorance and the proof not having been established upon them, "those who believe in the Messenger, when it is clarified to one of them the essence of what the Messenger brought, and it is clarified that he is a *mushrik*, he repents to Allah and renews his *islam*..." (figure 3.3).



ومنهم من يطلب من الميت ما يطلب من الله، فيقول: اغفر لي،
وارزقني، وانصرني، ونحو ذلك/ كما يقول المصلي في صلاته لله تعالى، / ٢٥
إلى أمثال هذه الأمور التي لا يشك من عرف دين الإسلام أنها مخالفة حكم من
لدين المرسلين أجمعين، فإنها من الشرك الذي حرمه الله ورسوله، بل من يعظم القبور
الشرك الذي قاتل عليه الرسول ﷺ المشركين، وأن أصحابها إن كانوا
معذورين بالجهل، وأن الحجة لم تقم عليهم، كما يعذر من لم يبعث إليه
رسول، كما قال تعالى: ﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً﴾ [الإسراء:
١٥] وإلا كانوا مستحقين من عقوبة الدنيا والآخرة ما يستحقه أمثالهم من
المشركين، قال تعالى: ﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَاداً وَأَنْتُمْ تَعْلَمُونَ﴾ [البقرة:
٢٢] وفي الحديث: «إنّ الشرك في هذه الأمة أخفى من دبيب النمل»(١).
والذين يؤمنون بالرسول، إذا تبين لأحدهم حقيقة ما جاء به الرسول،
وتبين أنه مشرك، فإنه يتوب إلى الله، ويجدد إسلامه، فيسلم إسلاماً يتوب
فيه من هذا الشرك، ولم يكن في الصحابة والتابعين من يقصد زيارة أحد

Figure 3.3 *Qa'idah 'Adhimah*, p. 70, Dar al-'Asimah

So even though they were excused due to their ignorance and the proof not having been established against them, they were still *mushrikin* as they were committing *shirk* with Allah. And when speaking about grave-worshippers, their levels, and what they say and do, he stated, "worse than that is his saying: forgive me, and I repent to you, like a group of the ignorant *mushrikin* do" (see figure 3.4). Thus, although they are ignorant, they are *mushrikin* nonetheless.

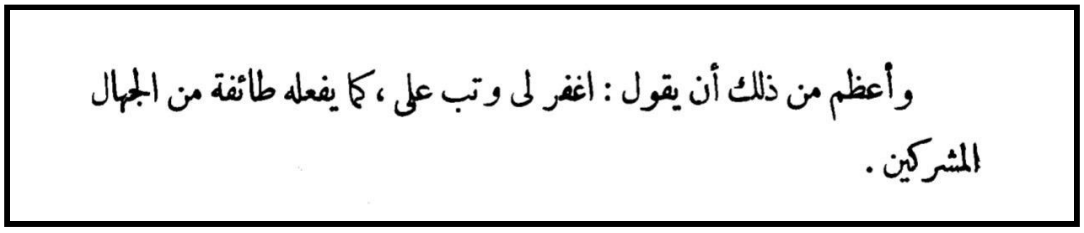

وأعظم من ذلك أن يقول : اغفر لى وتب على ، كما يفعله طائفة من الجهال المشركين .

Figure 3.4, *Majmu' al-Fatawa*, vol. 1, p. 351

Moreover, when speaking about the various degrees those who visit the graves fall into, he said, "the first of them: that he asks him to fulfill a need, such as asking him to remove his illness or disease of his livestock, or to eliminate his debt, or to avenge his enemies for him, or to protect himself, his family, and his livestock, and similar to that for which no one has the ability to do except Allah (*'azza wa jall*). This is clear *shirk*. It is compulsory that whoever does so repents. He either repents or is killed" (see figure 3.5). This could really go on and on for pages and pages. But this should be sufficient in order to at least get an idea of the *usul* of Shaykhul-Islam ibn Taymiyyah. And it is these *usul* that Imam ibn 'Abdil-Wahhab and the 'Early Najdiyyah' followed.

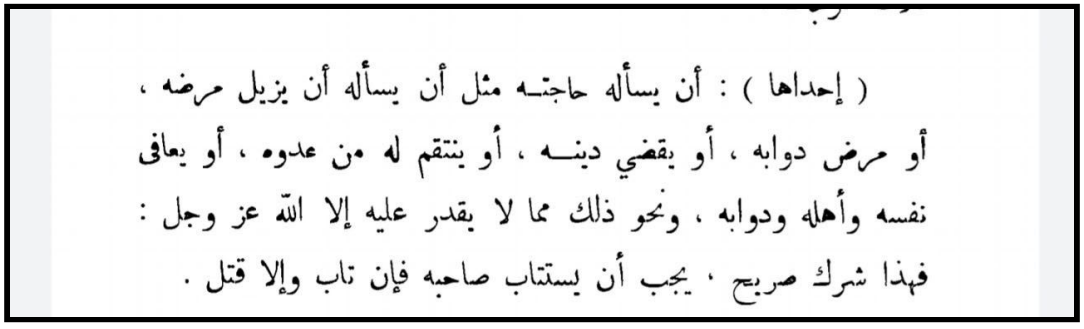
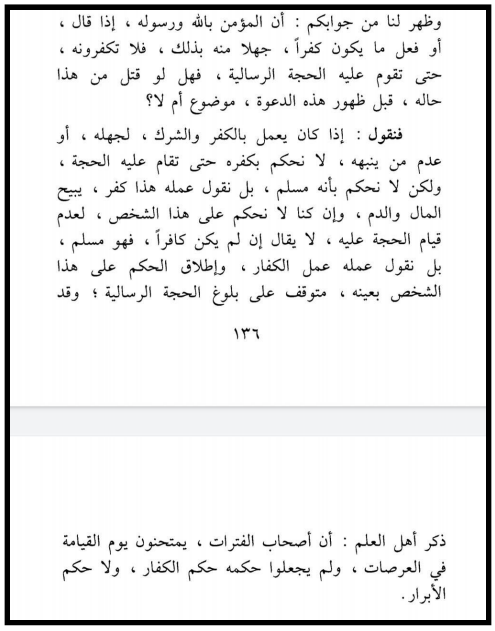

(إحداها) : أن يسأله حاجته مثل أن يسأله أن يزيل مرضه ، أو مرض دوابه ، أو يقضي دينه ، أو ينتقم له من عدوه ، أو يعافى نفسه وأهله ودوابه ، ونحو ذلك مما لا يقدر عليه إلا الله عز وجل : فهذا شرك صريح ، يجب أن يستتاب صاحبه فإن تاب وإلا قتل .

Figure 3.5, ibid, vol. 27, p. 72

'The Early Najdiyyah' and the Excuse of Ignorance

The sons of Shaykh Muhammad ibn 'Abdil-Wahhab and Hamad ibn Nasir were asked: "When the believer in Allah and His messenger says or does something that is *kufr* while being ignorant of that, he is not declared *takfir* of until the Prophetic proof is established against him. If he was killed and this was his situation before the spread and appearance of this da'wah, what should be done?" They responded:

> If he was performing *kufr* and *shirk* due to his ignorance and the absence of anyone to alert him, we do not judge him with *kufr* until the proof is established against him. However, we do not judge him to be a Muslim. Instead, we say: this action of his is *kufr* that makes one's wealth and blood licit, even though we do not rule upon this individual due to the absence of the proof established against him.
>
> It is not said: 'if he is not a *kafir* then he is Muslim.' No; we say: his action is the actions of the *kuffar*, and ruling absolutely upon this individual directly depends on the reaching of the Prophetic proof. The people of knowledge have made mention of *ashab al-fatarat* (those who live in a time of widespread ignorance of what the Messengers brought) will be tested on the Day of Resurrection. They did not make their ruling the judgement of the *kuffar* nor that of the righteous (see figure 3.6).



وظهر لنا من جوابكم : أن المؤمن بالله ورسوله ، إذا قال ، أو فعل ما يكون كفراً ، جهلا منه بذلك ، فلا تكفرونه ، حتى تقوم عليه الحجة الرسالية ، فهل لو قتل من هذا حاله ، قبل ظهور هذه الدعوة ، موضوع أم لا؟

فنقول : إذا كان يعمل بالكفر والشرك ، لجهله ، أو عدم من ينبهه ، لا نحكم بكفره حتى تقام عليه الحجة ، ولكن لا نحكم بأنه مسلم ، بل نقول عمله هذا كفر ، يبيح المال والدم ، وإن كنا لا نحكم على هذا الشخص ، لعدم قيام الحجة عليه ، لا يقال إن لم يكن كافراً ، فهو مسلم ، بل نقول عمله عمل الكفار ، وإطلاق الحكم على هذا الشخص بعينه ، متوقف على بلوغ الحجة الرسالية ؛ وقد

١٣٦

ذكر أهل العلم : أن أصحاب الفترات ، يمتحنون يوم القيامة في العرصات ، ولم يجعلوا حكمه حكم الكفار ، ولا حكم الأبرار .

Figure 3.6, *Ad-Durar*, vol. 10, pp. 136-7

Shaykh Hussayn and 'Abdullah, the sons of Muhammad ibn 'Abdil-Wahhab, said about the ruling of one who dies before the *da'wah* reached him and was unaware of *tawhid* and the actions of *shirk* people performed. They replied:

> Verily, whoever dies from the people of *shirk* before this *da'wah* reaches him, the ruling upon him, if he is known for performing *shirk*, embraces it, and dies upon that, then from the apparent he has died upon *kufr*. He is not supplicated for, sacrificing is not done on his behalf, nor is charity. As for the actual reality of his affair, then it is left to Allah (*ta'ala*). If the proof was established upon him during his life and he was obstinate, he is a *kafir* outwardly and inwardly; and if the proof was not established upon him, his affair is left to Allah (*ta'ala*) (see figure 3.7).

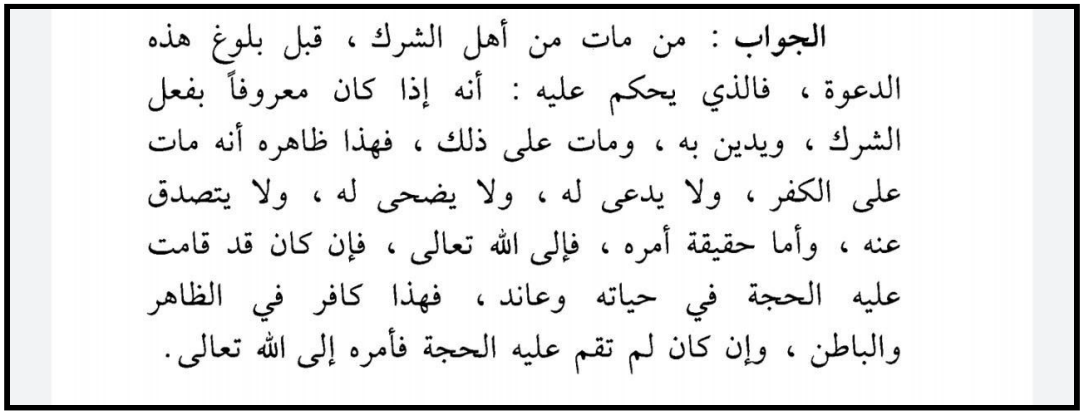

الجواب : من مات من أهل الشرك ، قبل بلوغ هذه الدعوة ، فالذي يحكم عليه : أنه إذا كان معروفاً بفعل الشرك ، ويدين به ، ومات على ذلك ، فهذا ظاهره أنه مات على الكفر ، ولا يدعى له ، ولا يضحى له ، ولا يتصدق عنه ، وأما حقيقة أمره ، فإلى الله تعالى ، فإن كان قد قامت عليه الحجة في حياته وعاند ، فهذا كافر في الظاهر والباطن ، وإن كان لم تقم عليه الحجة فأمره إلى الله تعالى .

Figure 3.7, ibid, vol. 10, p. 142

What preceded qualifies the statements these two scholars (ibn Taymiyyah and ibn 'Abdil-Wahhab) have where they negate *takfir* of the ignorant *mushrik*. What they meant, as is evident from the above references, is the denial of punishment deservingly being applied upon him. It is in relation to the ruling, not the label. And so the one who does *shirk* while the proof is not established upon him (i.e., the *jahil*), is a *mushrik kafir*. It is impossible for him to be called a *muwahhid* Muslim - the intellect and the law simply reject that outright; but since he is ignorant, before ruling that he deserves Hell or that he must be killed, it is necessary that the proof be established upon him. A question may arise: how, then, is the proof established in such a situation?

The Establishment of the Hujjah

"Verily, Allah (*subhanahu*) established the proof (*hujjah*) against His creation," al-'Allamah ibnul-Qayyim explains, "through His Book and messenger. He (*ta'ala*) said, 'Blessed is He who sent down the criterion to His slave in order for him to be a warner to creation.' And He (*ta'ala*) said, 'This Quran has been revealed to me that I may thereby warn you and whomsoever it may reach.' Therefore, whoever the Quran has reached has been warned by it and the proof established against him" (*Mukhtasar as-Sawa'iq*). "There is no excuse for anyone in misguidance," 'Umar ibn al-Khattab is reportedly to have said, "to think he is upon guidance nor for anyone to leave the guidance thinking it is misguidance. Matters have been clarified, the proof firmly established, and excuses cut off" (*Sharh as-Sunnah*). And so the proof becomes established upon a person by the Quran reaching him in a way he could understand it if he wanted to. That should not be confused to mean that he understands its import and or that what he is upon is *kufr* and *shirk*. Him understanding the proof in that way is not a condition.

"What is the difference between the reaching of the proof and understanding the proof, and which of them is conditioned for the proof to be considered established?" Shaykh 'Abdullah al-Ghunayman was asked. "The reaching [is conditioned], meaning, the Book of Allah reached him and that Allah has a messenger - then the proof is established against him. As for understanding it, that is not a condition, and no one [from the people of knowledge] has stipulated that. The difference is clear. Allah (*ta'ala*) has indeed informed us that from the *kuffar* are those like He (*jalla wa 'ala*) said: blind, deaf, and dumb, and that their similitude is like that of the beast who is called; they do not hear anything except the call and voice" (*Liqa Mawqi' al-Basha'ir*).

And thus the *mushrikin* who claim Islam, the proof is established against them by the reaching of the *da'wah*. It is not a condition that they are convinced what they are performing is *shirk*. Having the proof come to them, or them able to come in contact with it without much difficulty, is sufficient.

Ignorant and Deviant Tendencies

Showing his unreliability and undependable tendency, 'Bro Hajji' around the 19 minute mark in the 2nd part of his series severely misrepresents what Shaykh Muhammad said explaining the one he declares a *kafir* and fights against, turning the meaning upside down (see figure 3.8).

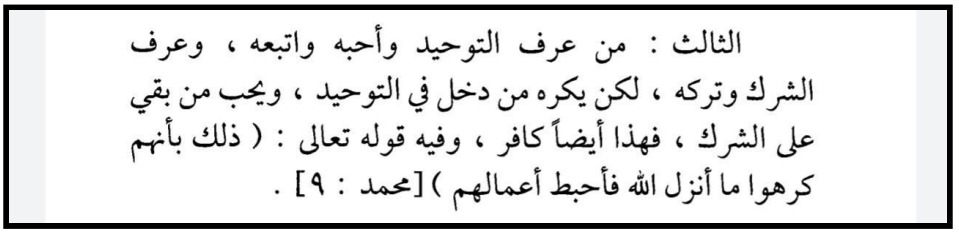
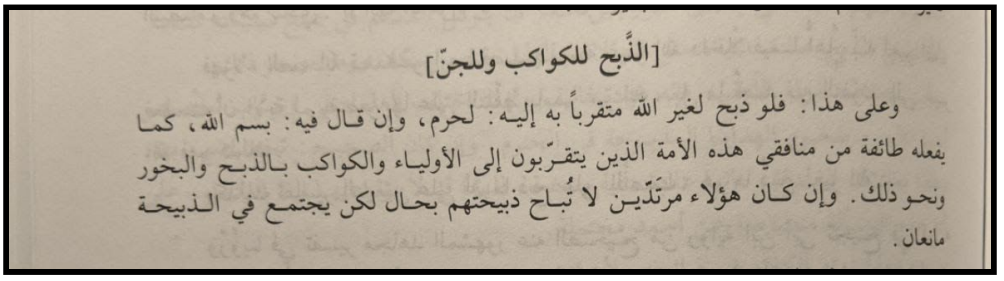

الثالث : من عرف التوحيد وأحبه واتبعه ، وعرف
الشرك وتركه ، لكن يكره من دخل في التوحيد ، ويحب من بقي
على الشرك ، فهذا أيضاً كافر ، وفيه قوله تعالى : (ذلك بأنهم
كرهوا ما أنزل الله فأحبط أعمالهم) [محمد : ٩] .

Figure 3.8, *Ad-Durar*, vol. 11, p. 318

This should read as: "Third, whoever knew *tawhid*, loved and followed it, and knew *shirk* and left it, however he hates whoever entered into *tawhid* and loves whoever remained upon *shirk*. This one is a *kafir*, also." 'Bro Hajji' first translated it as: "whoever is upon *tawhid* and loves it and follows it and knows *shirk* and leaves it but he hates to enter into *tawhid*." "So I...I did not get that" he says after this error in translation (it should be 'he hates *whoever* entered' instead of 'he hates to enter'). "That does not make any sense." Of course it does not make sense. Because he doesn't know and understand what he is reading. In his second attempt, he corrects the first mistake when reading it again by saying: "knows *tawhid*" in the beginning instead of "upon *tawhid*". But he continues to misrepresent (mostly likely out of simple ignorance) what Imam ibn 'Abdil-Wahhab said by saying: "and hates to enter into *tawhid* but loves to stay with *shirk*, meaning sides with the people of *shirk*. So... again you see the *takfiri* tendencies I'm talking about. It's a contradiction." The contradiction lies in his own erroneous translation. The one Shaykh Muhammad is speaking of is someone who claims to be Muslim, but hates those who enter into Islam (*tawhid*) and loves those who remain upon *shirk*. 'Bro Hajji' makes something up that ibn 'Abdil-Wahhab never said, then libels him for it.

Blind following the brother of Shaykh Muhammad when he was an enemy to the establishment of *tawhid*, 'Bro Hajji' displays his own tendencies once more. Relaying from a neo-Murjiah handbook (i.e., the book by the brother of Imam ibn 'Abdil-Wahhab), he repeats the claim that the people of knowledge and ibn Taymiyyah didn't declare *takfir* of those who slaughter for other than Allah. And for 'proof' he presents a screenshot of ibn Taymiyyah speaking about 'ignorants of Makkah' slaughtering for other than Allah (the jinn specifically), and that ibn Taymiyyah did not call them *kuffar*. But if he would have checked the original source that the brother of Shaykh Muhammad cropped that statement out of, one can be pretty sure he would have skipped mentioning that part. After speaking about how slaughtering with the name of Allah is one of the greatest acts of worship and slaughtering for other than Allah is from the severest forms of *shirk*, and just before he mentions the 'ignorants of Makkah', Shaykhul-Islam ibn Taymiyyah said:

> Based upon this, if he slaughtered for other than Allah in order to draw near to Allah through such, the meat would be forbidden, even if he says: *bismillah*, as a group from the hypocrites of this community do in order to draw near to the saints and planets by slaughtering and lighting incense, etc. Even though the slaughtered meat of these *murtaddin* is not permissible in such a situation. Nevertheless there is a combination of two reasons to prohibit their slaughtered meat (see figure 3.9).



[الذَّبح للكواكب وللجنّ]

وعلى هذا: فلو ذبح لغير الله متقرباً به إليه: لحرم، وإن قال فيه: بسم الله، كما يفعله طائفة من منافقي هذه الأمة الذين يتقرّبون إلى الأولياء والكواكب بالذبح والبخور ونحو ذلك. وإن كان هؤلاء مرتَدّين لا تُباح ذبيحتهم بحال لكن يجتمع في الذبيحة مانعان.

Figure 3.9, *Iqtida as-Sirat al-Mustaqim*, p. 291, Dar Kitab al-'Arabi

"And he is the one some enemies of the *din* attribute to that he doesn't declare *takfir* specifically," Shaykh Muhammad said after mentioning this quote in his reply to his brother. "So look - may Allah guide you - at his *takfir* of those who slaughter for other than Allah from this community and his clarity that the

munafiq is deemed a *murtadd* because of that. And this is in regards to the particular individual, as it is not imaginable that the prohibition is in relation to anything but the specific person's slaughter" (*Mufid al-Mustafid*). Granted the above deception does not totally fall on the shoulders of 'Bro Hajji' and instead showcases the deception of the brother of Imam ibn 'Abdil-Wahhab. Yet what one realizes, honestly, when going through the series is not the 'takfiri tendencies' of the 'Early Najdiyyah', but the ignorant and deviant tendencies of 'Bro Hajji'.

In Closing

'Bro Hajji' is right in his claim that the Madkhaliyyah, the 'Islam is Against Extremism', and the 'Dawahman' types are not the followers of Shaykh Muhammad ibn 'Abdil-Wahhab. Highlighting their hypocrisy is definitely necessary. But 'Bro Hajji', in actuality, is no better than them. Each sprinkle in some truth with falsehood, deceiving those who know no better. And while 'Bro Hajji' libels the 'Early Najdiyyah' for *takfir* and fighting, and declares them misguided for doing both, while claiming to be *athari* in creed and Hanafi in *fiqh*, the chain of *tadlil* (declaring others misguided) reaches the Salaf, Shaykhul-Islam ibn Taymiyyah, and even the Hanafi scholars. Because, indeed, all of them have sanctioned *takfir* and fighting when called for by the law. They never condemned them merely for being *takfir* and fighting, as the misguided of today and yesterday do and did.

And similar to the hypocrisy of the Madkhaliyyah in claiming to follow the 'Early Najdiyyah', it is hypocritical for 'Bro Hajji' to claim to follow the Ahnaf. Out of the four accepted schools of thought, it is the Ahnaf, even with their *irja* in not considering actions to be a part of *iman*, that have the most extensive words on *takfir!* Some even said "if he gives *salam* to a *dhimmi* out of respect he disbelieves" or "if he said to a Majus: 'O teacher', out of respect, he disbelieved" (ibn 'Abidin, *Radd al-Muhtar*). One can assume what 'Bro Hajji' might say if the 'Early Najdiyyah' had said similarly.

In lieu of declaring *takfir* of speculatory matters like mentioned above from some Ahnaf *fuqaha,* Imam ibn 'Abdil-Wahhab and the 'Early Najdiyyah' declared *takfir* of and fought against matters that are considered explicit by their very nature (i.e., major *shirk* and clear *kufr*). Those who oppose them in their foundations in calling others to leave *shirk* and single out Allah, to ally with *muwahhidin* as opposed to *mushrikin*, and establishing the law of Allah upon His slaves, are walking on a very dangerous path. And Allah knows best.

All praise belongs to Allah, the Lord of creation. May Allah praise our prophet Muhammad, his family, and his companions in the highest assembly and shower them with abundant peace.

Abu 'Abdillah al-Athari
Sha'ban **1441**

أهل التوحيد
Publications